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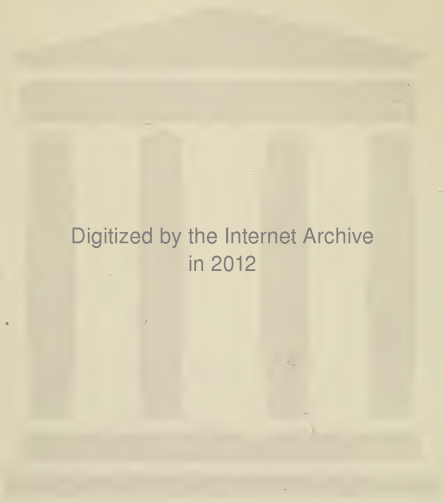


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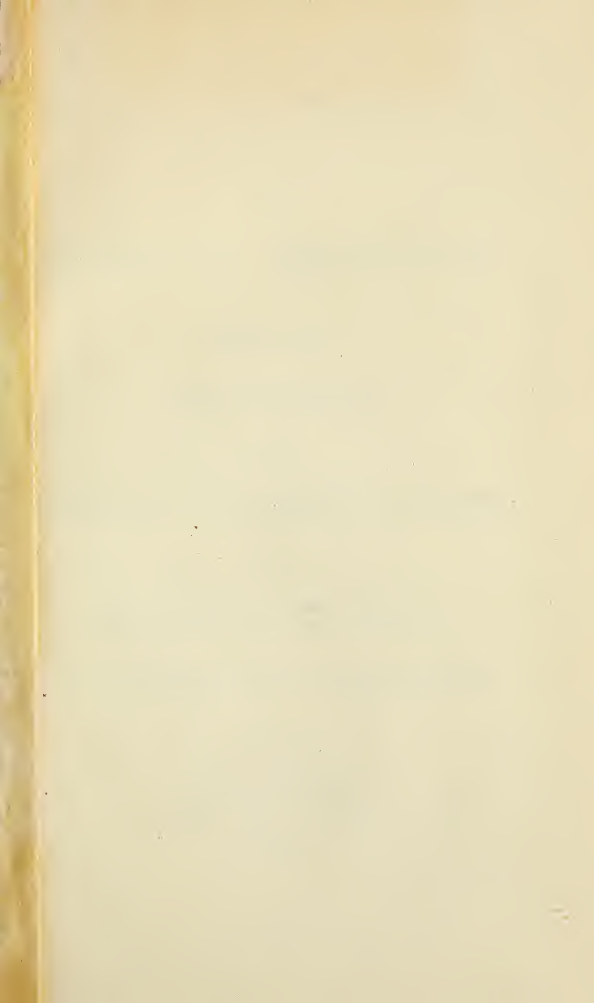


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THE
ANNUAL MONITOR
FOR 1914,
BEING AN OBITUARY
OF
MEMBERS OF THE SOCIETY OF FRIENDS
IN
Great Britain and Ireland,

FROM OCTOBER 1, 1912, TO SEPTEMBER 30, 1913.

JOHN BELLOWS,
EASTGATE, GLOUCESTER.

1913.

JOHN BELLOWES

PRINTER

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PREFACE

THE Editor of the *Annual Monitor* once more tenders his cordial thanks to the Clerks and Registering officers of the various Monthly Meetings of Great Britain and Ireland, who, with the usual exception, where no official information is forthcoming, have again so kindly assisted him by furnishing the yearly returns of deaths in their respective districts; and he gratefully acknowledges the generosity of the Editor of the *Friend* in so freely giving leave to make use of letterpress and portraits which have appeared in that journal. He trusts also that his readers will be specially lenient with regard to errors and imperfections in the following pages, on the ground that the work has been attended with unusual difficulty.

The Society of Friends, as we are reminded by the contents of this little volume, has to mourn the loss, since the publication of the last number of the *Annual Monitor*, of some of its most highly valued members, including in Joseph Storrs Fry, a great philanthropist, and a manufacturer whose name is a household word; in Sir Jonathan

Hutchinson, a physician of world-wide renown ; in Dr. Hodgkin, a famous man of letters ; and in James Tangye, a distinguished and highly successful engineer—of each of whom it may be truly said that, before everything else, he was a true and zealous Friend. The biographical sketch of Ann Ford Fowler is one to be read and re-read, especially perhaps for the revelation which it affords of our late Friend's extreme diffidence and hesitation in obeying the call to the Ministry—an attitude of mind which some of us might do well to ponder over.

These all came “ to the grave in a full age, like as a shock of corn cometh in in his season.” But the account of the brief life of Ellen Mary Glaisyer, on the other hand, is one that may well make us thank God and take courage, feeling that the Society may look forward to the future with hope and confidence.

And while it may be said of these and of others whose careers are portrayed in these pages that not only had they been entrusted with many and varied talents, but that they had employed these talents to the utmost of their ability, we cannot help feeling of others who were less gifted, who possessed less of this world's goods and who had much slenderer opportunities, that, in the face of difficulty and discouragement, of

opposition and infirmity, they accomplished much in the service of their Master ; that they were of those

“ Who said not to their Lord, as if afraid,
‘ Here is thy talent in a napkin laid,’
But laboured in their sphere, as men who live
In the delight that word alone can give.
Peace be to them ; eternal peace and rest,
And the fulfilment of the great behest :
‘ Ye have been faithful over a few things,
Over ten cities shall ye reign as kings.’ ”

It may be that, as we lay down these brief records of lives well lived, we may be tempted to sigh at the thought of how difficult, how impossible even, it will be worthily to fill these vacant places. But each of us can at least do his best. The weakest, the poorest, the least gifted of us may resolve that his talent, single though it be, may be used aright and in accordance with his Master's will ; and not only that it shall not be idle and useless and hidden away, but that it may be employed, increased, glorified in the service of his fellow men.

FRANCIS A. KNIGHT.

Wintrath,

Winscombe,

Somerset.

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ANNA MARIA BLENKIN- SOP	LOUISA KITCHING
ELLWOOD BROCKBANK	JOSEPH CHANDLER MARSH
SARAH SATTERTHWAITE CLARK	HENRY STANLEY NEWMAN
LUCY DOCWRA	FREDERICK ISAAC RECKITT
DANIEL DONCASTER	JAMES TANGYE
ANN FORD FOWLER	FRANCIS FOX TUCKETT
JOSEPH STORRS FRY	HENRY WOODHEAD
EDWARD GARNETT	LUCY ANNE WOODHEAD
EMILY FRANCES GILKES	
ELLEN MARY GLAISYER	

TABLE
Showing the deaths at different ages, in the Society of Friends for, 1911, 1912, 1913.

AGE	1910-11			1911-12			1912-13		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Under 1 year ..	2	1	3	1	2	3	6	2	8
From birth to 5 years ..	4	2	6	3	2	5	7	6	13
From 5 to 10 years ..	—	2	2	—	3	3	—	—	—
" 10 to 15 ..	2	1	3	2	2	4	2	1	3
" 15 to 20 ..	2	—	2	1	1	2	—	4	4
" 20 to 30 ..	5	—	5	2	4	6	3	2	5
" 30 to 40 ..	8	3	11	7	6	13	4	6	10
" 40 to 50 ..	10	8	18	13	10	23	10	10	20
" 50 to 60 ..	20	13	33	19	19	38	16	19	35
" 60 to 70 ..	26	34	60	21	35	56	31	31	62
" 70 to 80 ..	42	48	90	44	46	90	42	43	85
" 80 to 90 ..	25	36	61	20	38	58	29	36	65
" 90 to 100 ..	2	10	12	5	8	13	4	9	13
" Above 100 years ..	—	—	—	—	—	—	—	1	1
Age unknown ..	—	—	—	—	—	—	2	—	2
All Ages ..	146	162	308	137	174	311	150	168	318
Average age in 1910-11 ..	...			...	...	63 years			
Average age in 1911-12 ..	...			...	...	65 years			
Average age in 1912-13 ..	...			...	...	63 years			

THE ANNUAL MONITOR.

1913.

OBITUARY.

The following list includes all the names of deceased Friends given in the official Monthly Meeting Returns supplied to the Editor. A few other names are given of those who, it is thought, were also members of the Society.

	Age.	Time of Decease.		
ELIZABETH ABBATT ..	42	19	10	1912
<i>Bolton. Wife of Geo. Wm. Abbatt.</i>				
WASHINGTON ABBATT ..	51	21	8	1912
<i>Bolton.</i>				
GEORGE ADDEY ..	88	23	1	1913
<i>Cork.</i>				
ANNA CHRISTY AGGS ..	82	2	2	1913
<i>Dorking. Widow of Thos. Aggs.</i>				
GEORGE BRIGHTON ALDRED	52	13	-1	1913
<i>Lowestoft.</i>				
JAMES TOWNSEND ALLEN ..	68	13	10	1912
<i>Wisbech.</i>				
JOSEPH ALLEN ..	60	20	11	1912
<i>Clonallen, Armagh.</i>				
JOHN ANDERSON ..	82	2	7	1913
<i>Ardrossan. An Elder.</i>				
CLARA JANE APPLETON ..	61	7	1	1913
<i>Hackney, N.E. Widow of John David Appleton.</i>				

HENRY APPLETON	72	28	3	1913
<i>Hull.</i>				
JOHN ARMFIELD	53	24	9	1913
<i>Ramsgate.</i>				
FLORENCE EDITH ASH ..	4	31	8	1912
<i>Evesham.</i> Daughter of Wm. and Phoebe Ash.				
CHARLES EGBERT ASHBY ..	30	7	7	1911
<i>Croydon.</i>				
JOSEPH AUSTIN	67	11	3	1913
<i>Coventry.</i>				
FREDERICK AVERILL ..	73	14	11	1912
<i>South Littleton, nr. Evesham.</i>				
ANNA TUTTY AWMACK ..	61	8	1	1913
<i>Huby, nr. Leeds.</i> Wife of Jos. Hy. Awmack.				
KENNETH JAMES BACKHOUSE	26	8	1	1912
<i>Crooksbury Sanatorium, Surrey.</i>				
ELIZABETH BAINBRIDGE ..	62	20	1	1913
<i>Bishop Auckland.</i> Wife of Ralph Bainbridge.				
 HENRIETTA BAKER ..	 82	 19	 6	 1913
<i>Manchester.</i>				

Henrietta Baker, youngest daughter of William and Sarah Baker, of Thirsk, was born at Castleton, Yorkshire, on the 4th of April, 1831. Rather more than forty years have passed since, in company with a little band of Quaker missionaries, she sailed for Madagascar, where she spent seven years, labouring diligently to fulfil her

duty to her Master, while always anxious to be thought of little account, and assiduously cultivating the Christian virtue of humility. And not only during her seven years of mission service, but throughout the rest of her life, it was her joy to render loving sympathy and help to those who were poor, afflicted, or forsaken.

During her latter years she resided at Levenshulme, where, however, she was prevented by enfeebled health from attending the Meetings of the Society of Friends. For more than twelve months before the close of her long life she was mostly confined to her room; and as the time of her dissolution drew near she was oppressed with great weariness, and her failing sight made reading a matter of extreme difficulty. Her trials were, however, borne with unfailing patience. She frequently expressed her great thankfulness to Almighty God for His many mercies, and for her own perfect resignation to His will, and she passed away most peacefully, on the 19th of June, 1913, in the 83rd year of her age.

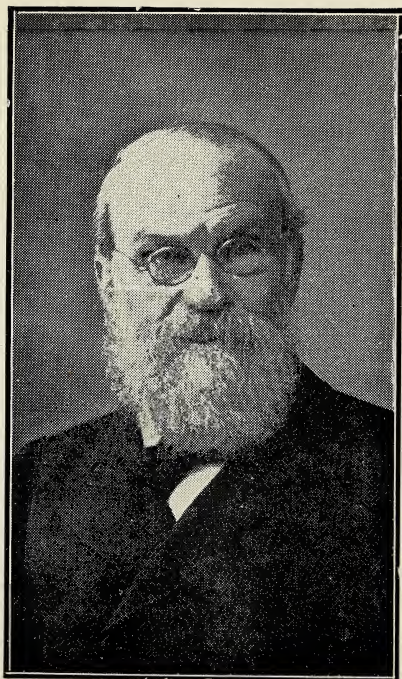
MARY ANN BARNARD	..	84	25	3	1913
<i>Reigate.</i> Widow of Chas. Barnard.					
MARK BARNES	..	73	4	7	1913
<i>Moygashel, nr. Dungannon.</i>					

CLARA BARTON	..	..	54	11	11	1912
Member of Westm. & Longfd. M.M. Died in <i>London Hospital.</i>						
MARGARET ELLEN BAYES	..	70		7	9	1912
<i>York.</i> Wife of Albert Ben. Bayes.						
EDWARD BECK	..	..	79	20	4	1913
<i>Isleworth, Middlesex.</i>						
SAMUEL BECK	..	..	82	9	8	1913
<i>Hastings.</i> A Minister.						

Samuel Beck, the son of Thomas and Susannah Beck, was born in London, February 23rd, 1830. From his early years he was deeply interested in philanthropic work, and it is worthy of note that throughout his business career he never allowed anything to stand in the way of any call he received to religious service.

In 1858 he married Ellen Rowland Bisshopp, who proved a true helpmeet to him and a devoted mother to their children until her decease in 1888.

He commenced business at Saffron Walden, but removed to Dorking, where he was the means of starting a Working Men's Institute, and where he also held for a time on Sunday evenings, a series of Meetings for Tramps, at which tea was supplied. These gatherings were so much appreciated that he was requested to discontinue them as they attracted more tramps to the town than the local authorities were able to cope with.



SAMUEL BECK

In 1872 Samuel Beck left Dorking and went to reside in the United States of America, staying there for nearly eight years. Here he travelled in the ministry and paid many visits to prisons. After he had once more taken up his abode in England he went to America on three successive occasions under a deep spiritual concern for the small Meetings, and for the continuance and deepening of family worship.

It was Samuel Beck's conviction that it was his particular work in life to start a mission and leave the work for others to continue, and the truth of this can be testified to in the various towns where he resided, on all of which some trace remains of the hand that planted and that left it to others to gather the fruit of his labours.

In 1886 Samuel Beck and his family came to live at Hastings, where he spent most of the latter years of his life. Here, in Halton, a poor outlying district of this seaside resort, he was the means of starting a little Gospel Mission in a private house—a handful of earnest young men who, with Samuel Beck, ever eager and full of a forceful vitality and a determination to overcome all obstacles, at their head, met together in a small upper room, praying that they might be given work for their Master. Work was found ready to their hands, and such blessing did it receive that

in the course of a few years the house was found to be all too small for the growing needs of the men, women and children who attended, and so, with that untiring energy which characterised him, Samuel Beck set about the heavy task of collecting sufficient to build a Hall large enough to accommodate the various branches of the work. Friends very readily responded to his appeal, and in 1892 a building was erected which stands to-day as a monument of useful work for his Lord and Master.

Of the many interests of his life much might be said if space permitted. For many years he showed practical sympathy with the Jews in connection with the work of Dr Dixon and Samuel Wilkinson, and he was particularly interested in a translation of the Bible into Yiddish.

Samuel Beck's work in police courts and prisons is well known. About the year 1903 he was much concerned at discovering that in the majority of police cells in England no Bibles or other religious books were provided for persons under detention, and that if they had been provided there was often not light enough for reading. He approached the Church of England Temperance Society, who undertook an enquiry into the matter through their missionaries, and also the Howard Association (of which Edward Grubb was then Secretary). The latter Committee had

the matter before them at several meetings, and issued a series of enquiries to Chief Constables throughout the country, asking :—

- (1) Whether Bibles and other suitable books were available, especially for persons detained over a Sunday.
- (2) Whether there was light enough to read.
- (3) Whether a grant of Bibles and other good literature would be welcomed.

The replies were mixed in character, the majority, however, being quite friendly. In the better class of Police Stations the cells were found to be fairly lighted, but in others there was deficiency. In many cases no books were provided, and here the offer was welcomed. A grant of some hundreds of copies of the New Testament was obtained from the Bible Society, and these were sent out, with Temperance literature by the Church of England Temperance Society; the Howard Association making a grant towards the cost. In the police court at Hastings, Samuel Beck was an untiring visitor, and for many years he spent an hour every Sunday morning visiting and reading to the prisoners.

Samuel Beck will long be remembered as a man of indomitable will power and continuous zeal, a wonderful instance of the ability of a determined spirit and a great faith to overcome

physical weakness, for he was never a strong man. His love for his fellowmen, particularly for those who were unfortunate, his great tenderness and joy in little children, who could always count upon him as a friend and sympathiser, were characteristics which stand out strongly in the memory of all who knew him. The keynote of his ministry was Love, and this he endeavoured to carry out in all the walks of life. He has gone from us but the work he has left remains to testify of him and of the Master whom he sought to follow.

EMILY ELIZABETH BECKETT 34 26 8 1913
Norwich. Wife of Harry A. Beckett.

ALBERT HENRY BELL .. 47 4 11 1912
Waterford. Died at *Brighton.*

The unexpected removal of Albert H. Bell, of Waterford, will be felt increasingly by not a few as a personal loss. Our Friend passed away at Brighton, where he and his wife were staying, at the early age of not quite 48 years, on the 4th of November, 1912. He had been obliged to seek refreshment at the seaside, visiting Weymouth and Torquay before coming to Brighton, but none anticipated the approaching close of earthly conflict and labour. We can only bow in silence before the majesty and mystery of the dealings of God.

Surrounded by holy influences in the gentle Quaker home of his childhood, Albert Bell came early under the quickening visitations of the Divine Spirit, and yielded his heart to the heavenly love which had thus drawn near to take possession of his life. As a young man, he, with his brothers, became active in the family business founded by his father, Henry Bell. It must have been about 1886 when he felt it right to adopt the plain dress and the plain language as an expression of his solid conviction that the path of life discovered by the early Quakers was the one for him also to walk in. This conviction, in spite of his wide sympathies, including the Salvation Army, he never swerved from, though it may be said to have distinguished him from every other young man in the Society in Ireland.

Some time after, in 1892, he came under a powerful concern to do something for the poor of his native town. He opened a dining-room for the very poorest where, for the price of one penny, well cooked food could be obtained, and he succeeded in making the business pay for itself. He aimed at providing the best possible. Soon after, he started lodging-houses also, providing in all some eighty beds, generally occupied, and also self-supporting. His ideas were published in print :—

“ How to start a dining-room, soup kitchen, or coffee stand for the working classes ” ; and “ How to manage a lodging-house.”

He gave an illuminating address on this subject during the Yearly Meeting at Dublin. The pamphlets were much appreciated, the Countess of Aberdeen ordering forty copies only a few days before his death. These ideas have since been successfully adopted in Dublin.

Albert Bell could not have accomplished what he did if he had not been a man of leisure, handing over the active interest in the business to his brothers, and giving himself wholeheartedly to his labour of love. He travelled from time to time on religious service, in Ireland, Scotland, and England. He was always a cheerful travelling companion. His spoken ministry was frequently directed to the young and inexperienced ; though when he addressed those of riper experience, his communications, invariably proceeding from much exercise, were always worthy of consideration. His chief concern was the need of a more frequent assembling for reverent and solemn waiting upon God, feeling that one Meeting for worship in the course of seven days was not enough to maintain the spiritual life of a church in freshness and power. His concern in this direction was also sent forth in the form of a printed letter.

ANNA MARIA BLENKINSOP

Anna Maria Blenkinsop was born within the sound of Bow Bells, but she and her sister Ellen removed, after the death of their last surviving parent, to Saffron Walden, which was, from that time, the town of their adoption. In the prime of her life she and her sister kept a school, in which the children received a training which enabled them to take good positions when sent away from home to boarding schools. And although our friend was lacking in disciplinary power, she had the gift of imparting knowledge in a clear and interesting manner; and being a student of character she gave to the children an individual care and attention which enabled them to grasp the knowledge thus imparted. That her pupils loved her is clear from their recollections of the happy life they spent at the Gables, as is shown in the correspondence which she maintained with some of her old scholars and their children, with whom she liked to keep in touch.

Her talents were much diversified. An omnivorous reader, her mind was stored with knowledge, and from her treasury she brought forth things new and old. She was very observant, and so sympathetic that her many friends and acquaintances, especially among the young, came to her to pour out of their joys and

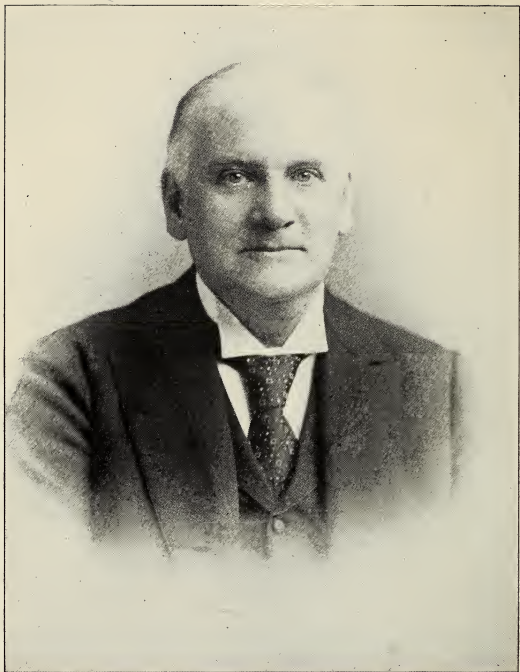
sorrows. It may be said with truth that by her passing away the whole town has lost a friend. Rich and poor alike found in her a true willingness to help in time of need. For many years she occupied the station of Elder ; but her heart was too large to allow of her exercising much criticism. As she used to say,

“ We surely believe that we are all on the Lord’s side.”

“ To friendship true, she knew no change ” ; and although her naturally quick temper sometimes did her injustice, the mood swiftly passed, and she was ready at once to express regret. Her life was a most unselfish one, and in kindly deeds for others her love to her friends overflowed.

Her only sister Ellen, who died eight years before her, although less brilliant, was also a most useful, painstaking, conscientious and reliable Friend ; and the two sisters will long be remembered as examples of the happiness of lives devoted to the welfare of others. Besides their daily ministrations to separate individuals, there was hardly a philanthropic institution in the little town which did not claim a share of their care and help.

Anna Maria Blenkinsop was in harness until within a short time of the close of her earthly



ELLWOOD BROCKBANK

ELLWOOD BROCKBANK . . 72 10 2 1913
Southport. Buried at Settle.

In a short article on "The Service of the Church," written by Ellwood Brockbank for the *Friendly Messenger* of January, 1905, a choice morsel of unconscious autobiography may be found.

"Did not our Lord intend His followers to be so busy in self-denial and in service for others that they must grow up into Christian life unconsciously, 'he knoweth not how?' Just as *experience* is the key that unlocks the Doctrine ('if any man will do His will, he shall know of the doctrine'), so service is the great builder of Christian character. One sees the inspiration of two deep sayings in these words. 'As many as received Him, to them gave He power to become the sons of God,' and 'Be ye doers of the word, and not hearers only.'"

Such was Ellwood Brockbank amongst us.

The late Professor James, in one of his last writings, suggested that, in preference and contrast to the conscription of the militarists, every one on entering manhood should share in the hard work of the world. This is the experience of very many without any planning beforehand. Ellwood Brockbank (born at Salford in 1841) was, with his brother, called home from Ackworth School on the sudden death of his father; and at the age of 14 set to work to earn his living at the

Hæmatite Iron Works, at Whitehaven. Next year (1855), he went as apprentice to John Tatham, of Settle, general dealer. After years of faithful service, he succeeded to the latter's business, and eventually married Maria, daughter of Silvanus Thompson, of York, grand-daughter of John Tatham.

During his apprenticeship, Richard E. Tatham came home from York, full of the hope of starting an Adult School at Settle. A letter of R. E. Tatham's, written 2 ii., 1860, says :—

“ At intervals during the stocktaking Ellwood and I were arranging all our plans, but we were in a very despondent state, and nothing but a sense of duty would have induced us to try. We obtained the blessing of the Preparative Meeting, and on the following Sabbath, armed with 300 circulars, we went round the lower part of the town, and were everywhere gladly welcomed.”

In a month they had more scholars than the rooms would hold, so resolved to have two schools, in the morning and afternoon respectively. The story has been told before, but does not lose by repetition :—

“ Two congregations in Settle had appointed a special prayer Meeting to ask that it might be put into the hearts of some young men to devise means for reaching the careless and indifferent. They had held the Meetings for some time, and one day on coming away they saw our advertisement posted up. They wept grateful tears at the apparent answer to their prayers.”

The next Good Friday was given to the circulation of a tract Richard Tatham had himself written :—

“ Do you attend Public Worship ? ”

That year Richard Tatham's health failed, and he shortly afterwards died. The three classes, both morning and afternoon, were then left entirely to Ellwood Brockbank and Joseph Tatham—neither of them of age. There was no faltering however in the work, and soon a much needed schoolroom was built for the steadily increasing numbers. For many years Ellwood Brockbank taught over one hundred adults, and his influence went far to build up a band of workers who made themselves felt for good throughout the whole district. When the making of the Settle and Carlisle Railway added an army of navvies to the resident population around them, the Adult School leaders felt that their chance had come, and manfully determined to make the most of it. The strong rough men took kindly to their young missionaries, who were straight, true, and disinterested, and only sought to share their glad tidings with those of whom the world asked much, but to whom it gave little.

Pledge-signing and all-round Mission work went on apace. Sankey's hymn, “ We are out

on the ocean sailing," used afterwards to recall to E. Brockbank a saying of one of the men :—

"All the waggon wheels in our siding goes to that tune."

Long afterwards, when Secretary of the Friends' Home Mission Committee, Ellwood found himself one day in a railway carriage in Wales, sitting opposite a big navvy with a grim, unresponsive, almost forbidding face. Suddenly E. Brockbank leaned forward and said :—

"Did you ever work on the Settle and Carlisle Railway ?"

when at once the whole face changed. It was lit up as by magic, and for an hour and a-half the two talked hard on all sorts of subjects centering round a navvy's life. They parted at the journey's end with mutual regret.

In time an Institute was added to the Adult School at Settle, and a good microscope club grew up in connection with it. Many men saved, and bought microscopes for themselves. His daughter, Elsie Brockbank, tells how

"we have still a lot of beautiful slides made by father. It is always a marvel to me how his big hands made the delicate sections, and mounted them so exquisitely."

Friends of his generation will remember that the accounts of the Settle School used to thrill and enthuse the beginners in other Adult Schools

all over the country. This naturally brought upon the leaders a somewhat perplexing frequency of calls for deputation services. Even in the heyday of his youth, no one could charge Ellwood Brockbank with giving sensational addresses. Anything apart from the spirit of truth seemed naturally distasteful to him, and truth was always so attractive to his own mind that it only needed his clear expression, homely refinement of thought, and precious sense of kindly humour to make it attractive to others. Moreover, he had this great advantage: in his business, over the counter, in teaching, in mission work, as a worshipper, he had sat where the people sit; and so he spoke to his audiences with fulness of experience and wide observation of life's difficulties. The helpfulness of his message was so marked that his Monthly Meeting recorded him a Minister at the age of 22.

Years of unremitting attention to business, with its long hours, combined with his ceaseless longings and efforts to brighten the lives around him, at last told seriously upon his health. In 1893, he had to leave Settle in consequence, and take a year's rest. This was spent at Kirn, on the Clyde (where some of his mother's relatives still reside). From the Clyde the family moved to the Lebanon. The Committee of the Friends' Syrian Mission had asked him to re-organise the

work at Brumana, and the family spent another year of complete change and of great interest there in the Mission Circle. A Friend, then on the staff, writes :—

“ From the first E. Brockbank made himself acquainted with all the branches of the work. His clear grasp of business details led to many improvements in methods, whilst the personal interest he took in those with whom he came in contact, entering so sympathetically into their various joys and sorrows, endeared him to all.”

He never succeeded in mastering more than a few words of Arabic, but his bright smile and genial handshake were a convincing assurance of good will. His ministry in meetings for worship, and his frequent addresses at the schools and hospital were most helpful. Even those who did not understand English felt the spirit of love to be speaking through him. Some years afterwards a Syrian from a distant village told one of us that he had gone to a Meeting at Brumana when E. Brockbank was there and spoke. The man said his face was full of love, the tears shone in his eyes, so that before any words were interpreted, his own heart was touched, and he felt how great must be God's love, if a stranger coming amongst them could care for them so much.

E. Brockbank helped to organise and conduct a Convention at Brumana for missionaries from

all parts of the Levant. He also, by request, held a series of Bible-readings in Beyrout, for the English-speaking residents. It is rightly said in *Our Missions* (May, 1895) :—

“The special work of E. Brockbank and John T. Dorland outside the borders of our Mission has given our Friends in Syria a position they have not previously had.”

For the Society of Friends his most distinctive service was yet to come. In 1895 the Yearly Meeting placed the affairs of the Home Mission Association under the care of a large Committee appointed by the various Quarterly Meetings. At the time of the new departure there was not unnaturally some clashing between those zealous for the older thought and methods of the Society, and those who wished to escape from any trammels to Gospel freedom. The position of any new Secretary therefore was one of unusual responsibility. The late Charles Brady proposed that Ellwood Brockbank should be invited to undertake the duties, and happily for our little community, he assented.

For the next nine years the family home was at Winchmore Hill, London. He attended diligently to the office work at Devonshire House, with his faithful assistant, George Davidson : but was equally strenuous in devoting his week-ends and spare time generally to the visitation of

the various centres of activity under the care of the Committee. In looking back now upon his labours, it is to be feared that he was not sufficiently impressed by the Executive with the necessity of reserving plenty of time for rest in the exceeding happiness of his own home.

His secretariat, without any weakness or concealment of character, made ever for peace. In a remarkable degree he was at one, both with the old life and the new in the Society. He was equally and happily at home in a venerable Meeting on Ministry and Oversight, and in the mission meeting of some newly-gathered Adult School with much still to learn. Whilst deeply desirous that his every footstep, every word should be guided aright, he realised joyfully that Christ's Kingdom was "wide as the world, and high as the heavens above," and in the completeness of a self-renouncing love he found indeed a life of the truest liberty. As many can testify, it was a delightful experience to go with him to some outlying region or group of small and scattered Meetings, and watch him fan the smoking flax or strengthen the bruised reed. You felt the healing and-gathering power that was given him, the radiation of an atmosphere in which spirit could meet spirit, and commune with the Divine. There was no penury in his words, they evidenced the rich store-house

from whence his thoughts came. His face was often a benediction. Out of the Meetings he was speedily in touch with everyone—equally responsive to ripples of laughter in a living group, or to the sigh of some solitary soul. He had a fine discernment of character, and was rarely wrong in his judgment. No weary worker could wish for a wiser or more sympathetic friend. So the bliss, both of the gentle and of the makers of peace, was often his reward. The historic Manchester Conference was convened by the Friends' Home Mission Committee during his administration, and his quietly efficient, but little seen services were most valuable in many ways. At such a time he was ever content to be a listener, but his remarks on preparation of mind for the ministry may be read with advantage to-day.

Those who were at the Conference will remember one morning when we met under a sense of great strain. Many things which had been said the previous evening had come with surprise and to some with deep pain; what shall we do? Shall we enter a protest? Shall we debate and deny? It was in the Devotional Meeting that Ellwood Brockbank prayed, and I well remember how he pleaded for guidance, how he asked,

“O God, keep us from putting forth impatient hands to steady the ark,”

and once again he helped us to a vision of God and to a new (because the need was new) confidence in him. It was a wonderful meeting which followed.

In 1900, he had an attack of rheumatic fever and went back to work before he should have done. During that year a friend remembers hearing him say in conversation, with entire simplicity, that he rarely spoke in a meeting for worship without receiving evidence that someone, through his words, had been reached by the Spirit of God. The following spring brought a first sign of impending paralysis, but he pressed bravely on in the service for which he was so signally fitted, with unfailing faith and gladness. In the spring of 1904 the warnings of ill-health could no longer be disregarded. He resigned his post, and removed with his family to Southport.

Strange must it seem to all who knew him, that a life with so much of the beauty of the Lord resting upon its efforts heavenwards, should find its land of Beulah shrouded long and often by the mystery of great pain. Is it given to some beyond the measure of most of us to share—as the missionary Apostle both of the East and West put it—in the sufferings of our Lord for the redemption of an ever-growing universe: in

order that His resurrection life may be yet more fully hastened and manifest ? We can but grope after the answer on this side of the veil. In any case, the secret of this life of service stands revealed by these years of severe sifting. In the midst of it came the tidings of his son's death in Canada, whilst seeking to save a comrade's life. Up to the brink of his own life the struggle between flesh and spirit continued, " without ever a murmuring word." His sweetness, even in attacks of agony, seemed like " a miracle " to those who lovingly ministered to him. At last perfect peace came, and took the place of conflict ; and " smiling a little now and then," he fell on sleep.

Settle was in mourning on the 14th of January, 1913, when the remains of its loved Teacher and Townsman were brought to their last resting place. The many Friends who were privileged to have known him intimately will feel that our Society can add one more soul to those of whom the Apostle could say, even during their lifetime, ye are " our joy and crown of rejoicing." The lines quoted in Settle Meeting-house might seem to have been written for the occasion :—

" O sweet, calm face that used to wear
The look of sins forgiven !

O voice of prayer that seemed to bear
Our own needs up to Heaven !

“ For still his holy living meant
 No duty left undone,
 The heavenly and the human blent
 Their kindred loves in one.

“ The dear Lord’s best interpreters
 Are humble human souls ;
 The gospel of a life like his
 Is more than books or scrolls.

“ From scheme and creed the light goes out,
 The saintly fact survives,
 The blessed Master none can doubt
 Revealed in holy lives.”

KENNETH H. BROOKS	.. 21	31	5	1913
<i>Weybridge. Died at Cambridge. Son of Howard and M. L. Brooks.</i>				
FREDERICK BROWN	.. 65	8	8	1913
<i>Sutton Coldfield.</i>				
HANNAH BROWN	.. .. 71	3	10	1912
<i>Lancaster.</i>				
THEODORE HENRY BRYANT	69	11	2	1913
<i>London, W.</i>				
RICHARD BUCKLE	.. .. 55	20	1	1913
<i>Leeds.</i>				
JAMES BULL...	.. ... 74	20	3	1913
<i>Tottenham.</i>				
MARY ANN BULMAN	.. 80	22	3	1913
<i>Penwortham, Preston. Widow of John Bulman.</i>				
CHARLES BURCHAM	.. 78	9	7	1913
<i>Sidcot, Somerset. A Minister.</i>				

ELIZABETH BURLINGHAM	..	87	19	6	1913	<i>Evesham.</i> For many years an Elder.
JOHN BRADLEY BURLINGHAM		78	3	4	1913	<i>Sudbury.</i>
JANE BURNE	.. ..	73	11	9	1912	<i>Hillsborough, Co. Down.</i> An Elder. Widow of Joseph Burne.
MARY JANE BURTON	..	55	12	2	1912	<i>Ashurst, N. Zealand.</i> Wife of John Burton.
RUTH GRAVESON BURTT	..	17	24	10	1912	<i>York.</i> Daughter of Philip and F. G. Burtt.
SARAH JANE BURTT	..	74	3	2	1913	<i>Darlington.</i> Widow of Thomas Burtt.
MARY CASTERDINE	.. ..	79	17	5	1913	<i>Southport.</i> Widow of Wm. Casterdine.
ANNIE CAVANAGH	.. ..	62	20	11	1912	<i>Newcastle-on-Tyne.</i> Wife of Thos. Cavanagh.
JACOB CHAPMAN	.. ..	90	31	3	1913	<i>Cohannon, nr. Moy.</i>
LUCY CHAPMAN	.. ..	86	17	4	1913	<i>Sandymount, Co. Dublin.</i> Widow of Robert Chapman.
THOMAS CHARNLEY	..	77	15	11	1912	<i>Thornton-le-Fylde.</i>
WM. EDWARD CHILVERS	..	42	28	11	1912	<i>Hartshill, nr. Arthurstone.</i>
ELIZABETH CLARK	.. ..	86	5	8	1913	<i>Bristol.</i> Widow of George Clark.



SARAH BROCKBANK SATTERTHWAITE CLARK

which she carried on successfully for many years in Castle Street, Carlisle. One of the child's early recollections was that of seeing from her mother's window, a bull-baiting in a meadow across the river. She was sent to Wigton School, and afterwards, while she was living with her mother, they received into their house as a boarder William Wordsworth, jun. (son of the poet), who spent many years under their roof; and through this connection, the family had some pleasant and valued intercourse with the household at Rydal Mount; where, in 1845, the sisters Jane Carrick (afterwards Castle) and Sarah Brockbank Carrick spent a fortnight with the Wordsworths, seeing much of the beautiful surrounding country under the guidance of John Carter, the poet's confidential amanuensis.

In 1848 Sarah Carrick was married to Michael Satterthwaite, M.D., who was, with William Thistlethwaite, at the head of the Tulketh Hall School in Preston. Thence they removed to Lindon Grove, Alderley, where, in 1861, Dr Satterthwaite died. Many who were pupils there have referred gratefully to the helpful influence of the genial mistress.

Thus left a widow, Sarah B. Satterthwaite removed to Allonby, and for many years was in very delicate health. There she was recorded as a Minister, and paid acceptable visits to many

in her own neighbourhood. In 1872, she visited Canada and Philadelphia Yearly Meetings, in company with Hannah Thistlethwaite. A few years later she paid a more extended visit to the American continent, occupying two years (1876-1878), embracing most of the Eastern and middle States of the Union. After attending the Yearly Meeting of 1879 in London, she travelled direct to Hull, *en route* for Norway, where she paid a religious visit along with Susan Doyle, returning to Allonby at the end of July.

Immediately after the next Yearly Meeting, she re-visited America—not returning till May, 1881. The following year found her visiting Friends in Ireland, in company with Priscilla Mounsey. Yet one more visit to America lay before her. In 1897 she went as a delegate to the first Five Years' Meeting, along with Charles Brady, Joseph Bevan Braithwaite, James Clark, and other Friends. Her service in America is still very lovingly remembered by not a few whom she visited.

Her marriage in 1882 to James Clark, of Street, introduced her into a large circle of relatives, and into much service in various meetings. But, gradually, the failing strength both of her husband and herself, confined their ministry more and more to home life and surroundings. Still they were able to spend two or three months

of each year at her old home at Allonby, where it was delightful to see them enjoying the well-earned rest, and the intercourse with Cumberland Friends. To that old home, after her husband's decease at Street, in January, 1906, she finally returned and there she spent the remainder of her days : entertaining a good many visitors in a quiet way. Very gradually, as strength failed, much activity became impossible, and with beautiful acquiescence in the Father's will for her, she submitted to all the limitations of the invalid life.

Of her service in the ministry of the Gospel, it is not needful to say much. Those who were privileged to hear it knew well how helpful and cheering it was, and how wonderfully she was enabled from time to time to rise above physical weakness, and to engage in public service when her friends scarcely dared to expect it.

She had at times very definite assurances given her of Divine help and strength. In reference to her return to New England in 1880, beside a Norwegian river she was told by the inward voice of the Lord :—

“Thou art Mine for ever ; nothing shall be able to move thee ; go forward in the way prepared. Thou must go to America : I have work for thee there.”

And in January, 1880, the message came :—

“ It is enough, My child : I have shown thee My will. I sustained thee in all that journey in America, and I will sustain thee in the next. She [Mary White] will go with thee a part of the time ” ;

and in answer to the inquiry, “ The first part ? ”

“ Yes, it will be the first part ; she will leave thee in Philadelphia ” ;

and a few days later came the assurance,

“ I will guide thee by My counsel. I will strengthen thee for the journey.”

These promises were abundantly fulfilled, as she could thankfully testify.

And now the earthly journeys are over, and the aged pilgrim is at rest with the Lord she has long loved and served. We may well seek to share her rejoicing, now that for her, faith is changed to sight, and prayer to praise.

EMMA CLARKE 72	6	11	1912
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Sunderland.

JANE JORDAN CLARKE	..	20	15	5	1913
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Stoke Newington. Daughter of Ch. G. and L. Clarke.

WILLIAM HENRY CLEMO	..	67	31	12	1912
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Bradford.

SARAH CLIFTON	66	31	6	1913	
<i>London, W. Wife of Wm. Hy. Clifton.</i>							
CHARLES COLLINSON	71	5	10	1912	
<i>Manchester.</i>							
WILIAM J. COLMAN	..	..	62	25	1	1913	
<i>Bristol.</i>							
LUCY COOLLEDGE	..	..	50	22	2	1913	
<i>Grays, Essex.</i>							
SIDNEY COOPER	..	..	73	6	3	1913	
<i>Chingford. Died at Calais. A Minister.</i>							
MARY ANN CORDER	..	..	97	3	5	1913	
<i>Chelmsford. Widow of Hy. S. Corder.</i>							
THOMAS CRAGG	..	..	81	1	3	1913	
<i>Southport.</i>							
ELIZABETH ANN CROOKS	..	..	17	21	1	1913	
<i>Moirs. Daughter of Wm. and I. Crooks.</i>							
ARTHUR WM. CROSSLEY	..	..	62	27	2	1913	
<i>Bradford.</i>							
CHARLES CULLIFORD	..	..	62	18	9	1913	
<i>Lowestoft.</i>							
JULIA AMELIA CUMBER	..	..	78	11	1	1913	
<i>De Beauvoir, Catel, Guernsey. Widow of Hy. J. Cumber.</i>							
ANNE CUNNACK	..	..	82	2	2	1913	
<i>Illogan, Redruth. Widow of R. J. Cunnack.</i>							
JOSEPH CURRY	..	..	68	10	4	1913	
<i>Leeds.</i>							

GLADYS M. I. DALE	..	10mo.	12	1	1913	
<i>Thornaby, Stockton.</i> Daughter of John and M. A. C. Dale.						
FRANCES MARIA DAVIDSON.	63		5	8	1913	
<i>Newcastle-on-Tyne.</i> Wife of Thos. Davidson.						
ELIZA DAVIES	..	..	71	29	3	1913
<i>Gilford.</i> Daughter of Peter and Ann Davies.						
MARGARET DAVIES	..	..	79	9	6	1913
<i>Banbridge.</i> Widow of John H. Davies.						
WALTER JOLLIFFE DAWES	. 77		15	8	1913	
<i>Winchmore Hill.</i>						
JOHN PERCIVAL DELL	..	5 dys.	11	6	1913	
<i>York.</i> Son of John A. and Janet Dell.						
KATHERINE DELL	..	..	47	4	4	1913
<i>Kensington.</i> Died at <i>Southampton.</i> Daughter of J. H. & J. Dell.						
LOUISA DIXON	..	..	78	12	7	1913
<i>Gt. Ayton.</i> Died at <i>Fingrinhoe, Essex.</i> Wife of John Dixon.						
GEORGE WM. DOCWRA	..	71	25	1	1913	
<i>Colchester.</i>						
LUCY DOCWRA	..	..	67	18	2	1913
<i>Kelvedon.</i>						

Lucy Docwra early devoted herself to Temperance work, and although, as the years passed, many other phases of social reform claimed her interest, yet it maintained a predominant place in her abounding efforts to the very last.

In 1862 she became Hon. Secretary of the Band of Hope in her own town of Kelvedon, and held that office till her death. In 1878 she was elected Hon. Secretary of the North Essex Band of Hope Union, and only relinquished the work last year. It is impossible to estimate what she has done for young people, in the first place for the thousands who came under her influence in Kelvedon, and also, for the Children of Essex, and of the whole country, by her strenuous work for the Band of Hope Movement.

By example, by public advocacy, by unsparing consecration of time, strength and money, she laboured throughout her life for the safeguarding of the children, and the uplifting of the nation ; as one of her friends has written of her :

“ Unbiassed by the world’s applause or blame,
Undaunted, undeterred, she onward pressed ;
Her buoyant faith in God, brought visions
 high,
So that to her the life of every child
Was full of glorious possibilities.”

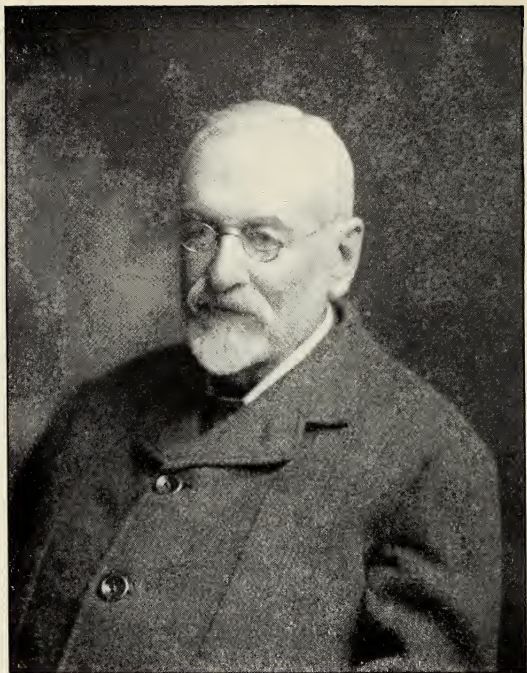
In addition to her Temperance work—indeed, one might almost say as a corollary to it—Lucy Docwra was elected Poor Law Guardian for Witham from the year 1897, and in that capacity diligently looked after the interests of women and children.

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She was the promoter and Chairman of a Cottage Home for Children under the Poor Law, realizing the desirability of bringing them up away from the workhouse, and in more home-like surroundings. More than that, she followed the children throughout their after careers, often devoting part of her infrequent holidays to visiting them in various parts of the country.

She was a member of the Advisory Educational Committee for the district, a Governor of the County High School at Braintree, a member of the Old Age Pension Committee from its formation, a Vice-President of the Women's Liberal Association, and a member of the Women's Total Abstinence Union. This brief sentence summarizes an amazing record of work, especially when one remembers that every bit of it was faithfully done and with unsparing devotion and diligence.

Lucy Docwra's nature combined in a remarkable degree strength and sympathy and wise judgment, so that to her large circle of friends she was very helpful, and one who knew her chiefly in her Poor Law work can testify how deeply she was beloved : at the same time any expression of praise or appreciation was distasteful to her.



DANIEL DONCASTER

The funeral service at the Kelvedon Friends' Burial Ground was a hallowed season. It was attended by Friends from all parts of the county, and by representatives of the various public bodies to which she had given such ample service.

HANNAH MARY DONCASTER 68 15 9 1913
Sheffield. An Elder. Widow of Chas. Doncaster.

DANIEL DONCASTER .. 78 7 10 1912
Lochailort, Inverness-shire, and Redmyres, Sheffield. Died at *Redmyres*.

In the quiet and somewhat uneventful life of Daniel Doncaster it may not seem as if there was much to record which would interest the general reader; yet he, being dead, may yet appeal to others who like him are prevented from joining the more active ranks of service for God and man.

His partial, and for the last thirty years, total deafness shut him out from much in which he would otherwise have loved to share, but with a cheerful spirit he set himself to do what he could, and found compensation for his limitations in the joy of helping forward many a good cause.

Most of Daniel Doncaster's life was spent in Sheffield, where amongst other activities, he devoted himself to the service of the Deaf and Dumb. He was one of the chief movers in

providing for them a much-needed Institute, and he did much to raise the tone of those more unfortunately-placed than himself. His sympathies were always with the suffering, whether at home or abroad; he loved little children, and they loved him. Mission work in Alaska and among the Esquimaux of Labrador had his warmest support, and no one could refuse a donation, whether to Dr Duncan's work in Metlakatlo or to the purchase of the motor boat so urgently needed for the Okak hospital, when Daniel Doncaster asked for it. His beaming face ever gave to friend or stranger a welcome, which will not be forgotten by those who partook of his abounding hospitality, and the experience of one of his friends, a Nonconformist Minister, was shared by many others: —

“I was,” he said “never able to converse easily with Mr Doncaster, yet I always felt better for being with him.”

His hands were always busy with work for others, whether when painting the beautiful Canadian or Highland scenes which he so much loved, or engaged in various useful handicrafts, carried on during many years of invalidism, and even to within two days of his decease. This took place in his 78th year, when his Lord called him to the higher service of those who have been “faithful in a few things.”

FRANCIS E. DOUGLAS	.. 46	13 10	1912
<i>Dublin.</i>			
SARAH EAGLING	.. .. 40	11 2	1913
<i>Brighouse. Wife of George Eagling.</i>			
ALFRED EPHRAIM ECCLES	.. 83	15 5	1913
<i>White Coppice, nr. Chorley.</i>			
MARY EDINGTON	.. .. 86	29 12	1912
<i>North Shields. Widow of Jas. S. Edington.</i>			
JANE EDMONDSON	.. .. 77	12 3	1913
<i>Bentham. Wife of George Edmondson.</i>			
JOHN EDMONDSON	.. 67	12 6	1913
<i>Ilkley</i>			
MARIA EDMUNDSON	.. 70	6 4	1913
<i>Dublin. Widow of Joshua W. Edmundson.</i>			
GEORGE ELLERAY	.. .. 76	1 3	1913
<i>Manchester.</i>			
LOUISA ELLIS	.. .. 81	8 7	1913
<i>Leicester. Widow of James Ellis.</i>			
ALBERT VICTOR ENGLISH	.. 1 $\frac{1}{4}$	28 1	1913
<i>Sunderland. Son of Lancelot and Edith E. English.</i>	.. ..	
WILLIAM ETHERIDGE	.. 47	3 1	1913
<i>Bournbrook.</i>			
HENRY FAIRBURN	.. .. 74	13 12	1912
<i>Northallerton. An Elder.</i>			
HENRY FARDON	.. .. 79	15 7	1913
<i>Bristol.</i>			
EMMA LOUISA FENNELL	.. 52	3 4	1913
<i>Cahir.</i>			

WM. BROWN FLETCHER .. 75 11 8 1913
Ilkley.

ANN FORD FOWLER .. 91 18 3 1913
South Woodford. A Minister. Widow of
 Hy. Fowler.

Ann Ford Fowler was the daughter of Robert and Elizabeth (née Gurney) Barclay, and a direct descendant of Robert Barclay, the Apologist. She was born at Leyton on the 18th of February, 1822, and was the fifth in a family of nine. It says much for the others that she had the character of being the "naughty one" of her family, though it does not appear that the naughtiness ever consisted in anything worse than the tricks of a lively girl, devised and executed in the purest fun, though occasionally followed by punishment. But there was a more serious side, thus described in her journal in 1866 :—

"I can now look back upon nearly forty-five years spent on this earth, the first ten of which were as graceless as well could be under outward circumstances and habits most favourable for all that was right . . . Love to my dear mother is the only favourable feature that I can discover there, a natural instinct, in which the first germs of a desire for reformation struck root. A few words of hers spoken with a seriousness that touched my usually hard nature made a lasting impression, though she little



ANN FORD FOWLER

knew it. I had been reading aloud to her of a mother who shed tears at the waywardness of her child, and I ridiculed the idea of a *woman crying*, when my dear mother said with feeling, 'And I, too, have often anxious thoughts about thee, dear Ann.'

"When about eleven, extreme anxiety lest I should be deprived of the pleasure of a visit to Norwich, drove me to prayer, and a sort of bargain that if allowed to go I would turn over a new leaf. I went, and this resolution was strengthened by the good advice of our honoured and beloved cousin, J. J. Gurney. And now followed a phase of self-righteousness and scrupulosity that produced an outward improvement, but brought no peace of mind; and however strict I was with myself I was always dreading that some duty would be required of me which I could not have the moral courage to perform. In this state of mind, the reading of some Friends' books descriptive of religious conflicts and experiences made me perfectly miserable, and when about fifteen or sixteen I was often a prey to deep depression, amounting to agony of mind, under the hopeless sense of the demands of God's holy law. But there was no one I dared speak to. My dear mother had died when I was thirteen, and natural or educational reserve would have made it impossible to speak of any thing but outward matters to our kind and indulgent father. Possibly the wisest of counselors could not have lifted me out of this slough of despond, in which I was learning the need of a Saviour, whom as yet I knew not. I incline to think that to appreciate the fulness of the blessing of the Gospel one must first pass under the Law.

I used to wonder if it were possible I should ever be happy.

“ With more or less sensitiveness of conscience and suffering of mind I reached my nineteenth year, when we entered on our second great sorrow in the loss of our faithful grandmother, who had been like a second mother to us. It touched my heart very closely, and brought me also to realize the sweetness and consolations of a Christian’s death. About five months after that event, the marvellous and beautiful truth of salvation being the gift of God through Christ stole over my soul like heavenly sunshine, during the silence of a Meeting for Worship, while contemplating the blessedness of those who were in heaven ; thoughts arising out of our recent loss, but accompanied, I cannot doubt, by the secret teaching of the Holy Spirit, who, as it were, withdrew the veil that had so long clouded my spiritual understanding, and revealed to me for the first time ‘ the glory of God in the face of Jesus Christ.’ ”

It was the plan of the time to keep a journal for self-examination, and in a series of thirteen volumes, commenced about this period, we can trace what might be called the life history of her soul, beginning with a scrupulous and painful recording of faults with the mind centred on self, and rising steadily until her whole object was God’s Kingdom and will. She records how gradually she “ sobered down,” and in 1842 has begun to appreciate the “ shelter ” of belonging

to the Society of Friends. She also wonders whether she ought to make a more open profession and adopt the Friends' dress. At last she told her eldest sister Jane, and was greatly relieved to find that she felt it would be her duty also. Then she told her Father, to whom they knew it would be a trial, and she says :—

“To my great relief he spoke very kindly to me, and gave his full consent to my proceeding as I thought right. I wish that this step, which is but a small one, may not take up too much place in my thoughts, but rather that, leaving the things that are behind, I may press forward, seeking to *perfect* holiness in the fear of the Lord.”

Then followed four years of many sorrows. Her brother Robert died in 1842, six months after his marriage ; her sister Elizabeth in 1845 ; her youngest sister, Louisa, in July ; and her sister Emma in September, 1847, and her sister-in-law in 1848. Her marriage with Henry Fowler, of Melksham, in 1848, was entered into in a very serious spirit. The uncertainty of life had been so impressed on her that for long, as she often said, she scarcely felt any hold on life or its affections. However, the course of life was to teach her differently ; there was no break in her large family of ten children, and her first great loss after thirty-two years of married life was in the removal of him who had been her central joy and support.

Family claims did not deter her from giving whole-hearted service to the Society of Friends. With the exception of a few years spent at Melksham after her marriage, she was throughout her life a member of Ratcliff and Barking Monthly Meeting, though her sympathy and influence extended far beyond. Children and young people specially appealed to her. In 1864 she held Meetings with the girls at Ackworth and Polam Schools, and the next year was put on the Committee of Croydon School. She was a frequent attender of Yearly Meeting, and in 1862 she wrote of it :—

“ In one or two quarters notes of mourning were sounded on account of what those who uttered them spoke of as ‘ departures from the ancient testimonies of our forefathers.’ This does not seem to me to be properly the standard of attainment or the test of delinquency. Gaiety of dress, and lightness of manner or speech, arise in many instances from circumstances. Education and training cast each of us in a certain mould, and it is grievous to think that some warm hearts, touched by their Saviour’s love, attracted by the beauty of holiness, and beating with trembling hope for themselves of a life of increasing dedication to their Lord—though their feelings might be concealed under what might strike some as a worldly exterior—should thus be disheartened at the very threshold. I think that we who hold so much of outward profession to what is, I trust, through mercy an

inward possession, should mark well that the tone of rebuke throughout the Gospels is directed with by far the most awful condemnation against those who made a great religious profession unsupported by faith, humility and charity in life and conversation ; while to the publican and sinner and those who were bound by Satan whether mentally or bodily, how unfathomable the depth of the Saviour's love and pity ; how He attracted them to Himself ; how scarcely He touched upon their delinquencies ; how ready He showed Himself to cover all their frailties with the robe of His righteousness. Oh ! for more of His Spirit to be breathed out upon us by the Lord Himself ! If He abstained from judgment and condemnation, what are we that we should judge or set at nought our fellow-sinners or our brethren and sisters ? ”

But if she felt that in some directions there was room for her quiet criticism, it was not her predominant feeling with regard to that Yearly Meeting, for she writes of it elsewhere :—

“ I never attend the Meetings without the feeling of thankfulness being excited that Christianity in its purity, unfettered by system and the accretions of time, is embodied in our principles, and may thus be held by the pure in heart ; not that the *profession* of the principles and practices will secure it. On the contrary, mere external, educational Quakerism will be but a bondage to the soul incarcerated in it ; but let the Spirit of God work and have free course in the hearts of individuals ; and where in any other Christian communion can so much liberty be found for the development of His operations ? ”

Ann Ford Fowler was recorded a minister in 1863. It was not what she would have chosen, and she wrote to her sister :—

“ This last week has been one of a good deal of thoughtfulness to me and of careful research into my experience during the last few years that I may really know I have been right in the part that I have taken in our Meetings ; for First Day week R. Giles told Henry that the Quarterly Meeting of Ministers and Elders wished our Monthly Meeting to consider the propriety of adding my name to their number. Although it does not come before me as anything new, yet to be brought to this point gives rise to very serious thought, and it has been almost painful to me to think that motives of friendship, or a biassed judgment, might lead to an appointment that might damage the good cause in the eyes of many, for I feel that I really am not fit to bear the name that they would put upon me. I thought it was time to speak my mind on this subject to I. Lister, so I stated my well-founded objections in a way that I thought rather staggered her ; and then in my wisdom I thought I would leave the subject. But since then, with a heart I trust earnestly desiring that no will of mine on the one side, or that of others on the other, might decide the question, the persuasion has settled down upon me that I must withdraw my opposition, and in continuance of the faith in which I have ever desired to enter on these engagements, I must acquiesce in any decision that may be come to, knowing that the work is the Lord’s and no human arrangements will be allowed to interfere with it, and that it may be

over-ruled for my good. This is after all humbling to me, but I cannot doubt that this is my only safe conclusion, and that, if it does take place, I shall be screened from harm and permitted to rest, as I now do, in the soul-satisfying belief that my way will be ordered of the Lord and that I need have no anxiety about it."

A later letter says :—

"I must be the one to tell thee that the Monthly Meeting laid its hand on me, which to me is almost incredible. The *responsibility*, however, rests with them. To me it is *serious*, but the root of that seriousness lies far deeper than this appointment. Oh ! for a single eye, and a wise judgment, and a faithful, loving heart, through which hard things may be made easy ! I felt very little or not at all disturbed by it in going to Meeting yesterday, and though they hinted to me about changing my place, I said decidedly that while I had young children my place was at their side."

For many years the congregation at Wanstead enjoyed the privilege and inspiration of her presence, and none who have known her there can ever forget the effect of her ministry. Such was its power that frequently those who casually dropped into Meeting felt drawn to come again. One of these who had given up attendance of all places of worship for eleven years turned in one morning, he scarcely knew why. He was in deep sorrow at the time, and A. F. Fowler's words so touched his heart that

for the remaining nine years of his life he did not miss a Meeting if health permitted him to attend.

Her knowledge of Scripture was remarkable, and her language was the clear expression of well-arranged thoughts. Her gracious presence, and her sweet and clear voice gave a peculiar charm to her words, whether of exhortation or prayer. One of her first concerns was to visit Women Friends in her own Monthly Meeting, particularly the poor and afflicted. And all the while she was being led on to fuller life and service. In 1864 she wrote :—

“The thing which is most impressing me and one most difficult of attainment to my natural temperament is to cultivate the expansive charity and sociality of the Spirit of the Gospel. I believe that the earlier stages of religious life often require to be passed through in the deeper recesses of one’s existence, and that God works in and for us in secret. It is like the ‘taking deep root downward.’ Were this process disturbed by exposure to the human eye it would be injured ; but there comes a time when maturity must be attained in branch and blossom and fruit, when the wind and sun must act upon it, when it must be fully exposed and tested by outward circumstances and in order that the properties and uses of the plant may be developed. So this latter experience is as essential as the first. I believe that I have known much of the first and feel myself now too much inclined to rest in it :

but I do nevertheless long to be aroused to diligence, to bend my attention and powers to the work of the day, that the need of others and not of myself may have stronger hold on me, that I may even, as it were, regard God from the heart of others, not always from my own."

And so we find her writing early in 1866, in another of those letters to her sister which form such an unconscious and delightful biography :—

" Since the closing week of last year, I have been in secret closely revolving and testing a matter which, while it has brought me face to face with my own inability, has rested on my mind so much as a service of love to be rendered to Him Whose I am and Whom I profess to serve, that, unless some change takes place in my present feelings, I think I shall have to go forward in it, and to ask leave to have some Meetings with those filling the station of women servants. I have often had my sympathies and interest much turned to them, too often living, as they do, under anything but a Christian influence, exposed to peculiar temptations, subject to the example of those to whom they are trained to look as their superiors, but who often do little besides initiating them with a worldly spirit; and yet what a sphere of influence for good is open to them, if as servants to God they faithfully fill their appointed places, doing what they do heartily as to the Lord and not to men. When I was at Whitley in the summer the opportunity occurred for me to conduct the evening reading there, in Edward's absence, more than once, and I felt it a comfort to be able to speak to the servants

of the love of their Saviour, but I had not previously felt any general responsibility with respect to the class. Now, since it is otherwise, more particularly as regards those about here—Plaistow, Stratford, etc., and possibly London—shall I look with alarm on any felt incapacity, inexperience, and want of furnishing, or, with as much faith as may be granted me, on Him who can make His strength perfect in weakness, and Who invites us implicitly to trust Him as the condition of fruitfulness? I have been able cheerfully to leave the subject in a quietness and peace that sets me at liberty for all ordinary and present duties, and though writing to thee does again stir up my consciousness of the seriousness, and at the same time the unlikelihood of such a duty being suited to one so inexperienced, and unused to speak so publicly of matters which in the magnitude of their importance require an angel's ability to set them fittingly forth, I am still able to trust that as my day so my strength shall be. . . And oh, may I be kept near in living faith to Him, Who having bestowed so much upon us has the right to require the more; and Who, in doing so, does but add further blessings in the power afforded to do His will."

These Meetings were held, and the following year she brought out a little book, *Morning Portions for Servants*. Further Meetings for servants were held in connection with a Minute which she had in 1868 to visit her old Quarterly Meeting of Gloucester and Wilts just before it was divided. She stayed at Frenchay, Bristol,

Cirencester, Melksham and Devizes within a fortnight, and found it an arduous service.

In 1870 she had a Minute to hold Meetings for girls in boarding-schools at Brighton. It was an unusual concern, but few of the Head-mistresses refused; some of the Meetings were favoured times, and she felt grateful to the Brighton Friends for their support.

After a Quarterly Meeting about this time Ann F. Fowler wrote :—

“ The Meeting of Ministers and Elders was chiefly interesting from the unusual evidence of the existence of two distinct classes of feeling among Friends, brought out by the answering of the Queries. Perhaps they may be characterized by terms borrowed from the natural divisions of trees, into Endogenous or Exogenous, or in politics by the distinction of Conservative and Liberal, or again in the Church of England of High Church and Low Church. The fact being that very much according to temperament, education or habit, men tend to strong convictions on one side or the other. It is clear to me that at either extreme there is a danger of holding distorted views of truth; and perhaps nothing is more difficult to our infirm and easily prejudiced nature than steadily, and in the spirit of even-handed charity, to maintain the equipoise of truth.”

In 1871, at a time when Ann F. Fowler was almost the only minister in Wanstead Meeting, she wrote :—

“ I have lately been beset by the fear that the depth of religious life, the personal experience of it, the realizing faith and genuine love which are of its essence, may be becoming weakened by the too habitual practice of speaking in our Meetings. Were the work more shared by others, it would greatly relieve me from the temptation, and I should then be more at liberty for work in my own vineyard during our Meetings for Worship; and truly there is much there that needs to be rectified. It is so possible for neglect of this sort to dry the openings of spiritual life and yet for the channel to catch every rain-drop that falls, and through habit to carry it forward when little more than stagnant water, from its own puddles. How great the mischief then to all parties! That which might have been intended for self-absorption passed over to others, and yet being passed over thus may be but unwholesome to them; and, even worse than this, the honour of the Great Master compromised, and that presented as His gift for them which is not so, while His immediate work by His Holy Spirit during a time that would have been otherwise silent, interfered with. These are very solemn responsibilities, and I have no counsellor in them but God, none to discern such dangers with or for me, or to give me wise caution.”

In 1875, Ann F. Fowler inaugurated a small Temperance Band for Boys—“ the Hand in Hand ”—of which she wrote in 1878 :—

“ By means of occasional meetings and encouragement from the Congregational Minister it has flourished beyond my expectation, for we

now number more than one hundred. It has been carried on with little labour and much simplicity, and though I know it might have been more effective if better handled, yet it seems that even small efforts receive blessings from God."

In 1877 she had a Minute to visit each of the Monthly Meetings in London and Middlesex Quarterly Meeting, and wrote :—

"Whatever may have resulted from these visits in other ways, I have felt they have been decidedly profitable to myself. They have drawn out my sympathies for others, and these have met a kind response."

But much though her work outside was appreciated and blessed, it was in her happy and well-ordered home at Glebelands, South Woodford, that Ann F. Fowler was seen at her best. It was always a centre of hospitality and kindness, both for her own large family circle and for her friends rich and poor. Hers was a rich personality, in which natural gifts, well-developed by training, were enriched by Christian grace and long years of deepening experience ; and it was always in her own home that she found the most congenial scope for all her varied powers. While alert to see all that was going on, her ready sympathy drew out the gifts of others. Her love of fun had learnt to run in happy and refreshing channels. From childhood to old

age the study of natural history was her great refreshment ; she usually looked up any unusual object under a microscope, or in books, and the knowledge thus gained provided her with an inexhaustible supply of illustrations for her own feelings or in her sermons. This love of nature was imparted to her family as regards both plants and animals. Jackdaw and raven, slow-worm, and sucking-pigs were to be found at times amongst the household pets, as well as the more familiar dogs and cats, pigeons and poultry.

She once wrote :—

“ Some people seem almost as though they were uneasy in the reception of the lower sources of enjoyment, as if God grudged these, and as if they ought to apologize for their enjoyment ; whereas our apology ought to be that receiving so much we do not more uncarefully enjoy.”

And again :—

“ I have felt grieved at feeling so dull . . . as to depress thankfulness, for which there is always so much cause. I more and more see that when thankfulness flags there is something wrong with the soul. It is a sign of mistrust, which is really unbelief, the arch-enemy’s strongest weapon, the sin, par excellence, by which he separates man from God.”

Yet she was quite able to appreciate the physical causes which operate when

“ You have not the spirits to be thankful in feeling, while you are so in judgment.”

Her husband's death in 1880 was followed by a long break-down in her health. She was so far recovered by the time of the Women's Yearly Meeting in 1884 as to ask leave to hold a Meeting for widows, where her strong sympathy was much appreciated. In recording her thankfulness she says :—

“ I need never question why I have had thus to suffer if this power to sympathise helpfully has thus been accorded to me. May I hold it as a sacred trust until that day when I am again permitted to look upon the face of my beloved husband. The thought has been present often with me that for the time my affection towards him must, as it were, be in degree hibernated, that it may leave me at liberty from too prevailing sorrow for whatever has yet to be done for a Higher Love still. But spring time will come and it is daily drawing on, when all that I have ever known of earthly love shall be again set free from its winter sleep to expand anew and in more vigorous existence in the Paradise of God, in the presence of Him whose voice we shall hear, as in the cool of the day walking amidst the trees of the garden, conversing with us without a film of sin or sorrow between us and our Father.”

In 1886 Ann F. Fowler had a Minute to visit Friends in Suffolk, and in the course of a fortnight visited Diss, Tivetshall, Needham Market, Ipswich, Woodbridge, Leiston, Sudbury and Bury. Her sympathies were much drawn out to the Home Mission and Adult School workers there.

She was impressed by their earnest work, and "learned the lesson," she remarked, "never again to be narrowed up to contemplate too much one's own poor things, but to look as from Christ's present point of view and with His eye upon the things of others." While in Suffolk she wrote :—

"I have had a week with such power to bear exertion without fatigue as has been a gift in itself. I have also been kept from nervousness or doubt, and so there has been little to wear me beside the natural physical exertion of a good deal of social talk, besides standing and speaking. One does not half know beforehand how nicely God adjusts the power He gives to the calls for its use. The experience of this is a confirmation of and delight to faith, and impresses with fresh encouragement the fact that one ought to believe in anticipation 'that when He putteth forth His sheep He goeth before them,' and the sheep will have no difficulty in following for 'they know His voice.' But one is too often like the man who has learnt all the necessary action for swimming without going into the water, so cannot come up to the act and fact that the water has not drowned but supported him."

While we have thus referred to her journeys, it must always be remembered that "her service to others was rendered not so much by travelling about in the ministry as by the faithful and continual giving of her best in her own home and at her own Meeting ; by her extraordinary power

of helping individuals by word or letter ; and by her large-hearted and understanding sympathy with men and women of all classes and of varying ways of thought ; ” and all this because her own life was spent in the constant quiet “ practice of the presence of God.”

“ Worldly ” is not a term that she could herself have used, but it would be hard to say what her life meant to that larger world of men and women whose chief interests were mainly so different from her own, and to whom she stood as an embodiment of God. It is still more impossible to show what a wonderful mother she was ; but surely it was some such home and some such type of perfect womanhood that Spenser had in mind when he wrote :—

“ There was an ancient house not far away,
Renowned throughout the world for sacred
love
And pure unspotted life ; so well, they say,
It governed was, and guided evermore,
Through wisdom of a matron grave and hoar,
Whose chiefest joy was to relieve the needs
Of wretched souls, and help the helpless
poor ;
All night she spent in bidding of her beads
And all the day in doing good and godly deeds.”

In 1899, when 77 years of age, she had a severe attack of shingles in the head, which destroyed the sight of one eye, and left her a

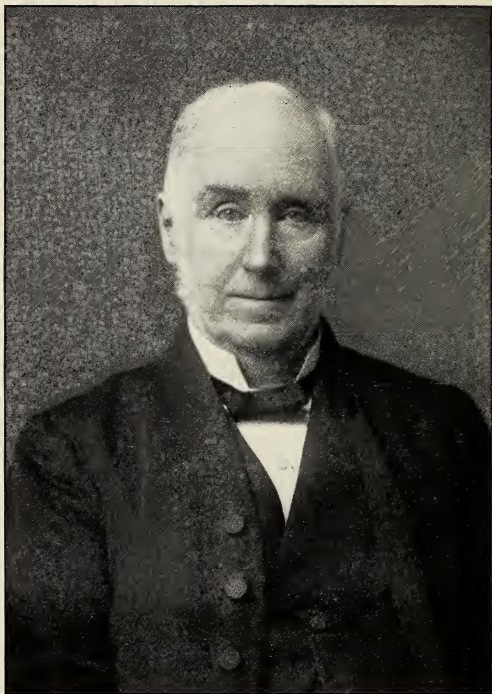
constant sufferer, but the pain was so patiently and cheerfully borne that visitors had great difficulty in believing that she was in suffering. She would say playfully,

“I should be quite well if you would cut off my head!”

The deaths of her two daughters, Emma L. Fowler and Elizabeth B. Backhouse, in the closing years of her life she felt deeply, but she was able to rejoice that they had “finished their course,” even though they preceded her. Forty years before she had written :—

“It is worth remembering that we are all in succession being put through the discipline of life. We are apt sometimes to forget when under trial and temptation that we are not residents in a fixed position, but travellers going through everything—blessings, trials, experiences, years, powers, capacities, possessions—and that there can be no stay in anything until we reach a better and enduring substance, and until we are given a place in the Lord’s house, eternal in the heavens, to go no more out. Then there shall be no more going through, but unchanging possession of everything worthy to be possessed, when God shall be all in all.”

RACHEL FOWLER ..	.. 80	24 5	1912
<i>Tunbridge Wells.</i> Widow of Wm. Fowler.			
SARAH ANGELL FOX ..	.. 90	11 12	1912
<i>London.</i> Widow of Joseph J. Fox,			



JOSEPH STORRS FRY

JOSEPH STORRS FRY .. 86 7 7 1913
Bristol. A Minister.

Joseph Storrs Fry was born on the 6th August, 1826, at Union Street, in the City of Bristol, in a house which it is believed has been occupied by the Fry family from its erection in 1777 down to the present time, when it constitutes part of the offices of the family firm. He was the eldest child of Joseph and Mary Anne Fry. A few years after his birth his parents removed to a house in the upper part of Bristol (2, Charlotte Street, Park Street), where he continued to reside with them until his father's death, and afterwards with his mother till her death in 1886, and subsequently till 1892, when he removed to lodgings on Durdham Down, where he resided till his death on the 7th July, 1913.

His education was chiefly received in his father's house, but for one or two years he was a pupil at the Bristol College, where he showed considerable ability in his mathematical studies. He read the whole of the Iliad shortly after leaving school, and never entirely lost touch with the Greek and Latin classics. A volume inscribed by one of his teachers, Dr William B. Carpenter, afterwards the well-known physiologist, shows that he had won his approbation

by his attention to his instructions, especially in the department of vegetable physiology.

After learning something of business in the office of a public accountant he was introduced into the family business of cocoa and chocolate manufacture, which had been established by his great-grandfather in the eighteenth century, and thenceforward to the time of his death he took an active and leading part in the management and expansion of the business. When he joined it as a partner in 1855 it was a comparatively small affair. At the time of his death it gave employment to over 5000 workpeople, and there can be no doubt that the growth of the concern, the welfare of the workpeople, and the influence which he exerted as a leading partner in a great business were sources of continued and keen interest and pleasure to him throughout life. Indeed, the interest, almost affection, which he seemed to feel for the concern was a source of something like surprise to his friends. He regarded the business not only as a source of profit but as entailing a great responsibility, which throughout his life he earnestly and successfully strove to discharge. He took a deep and personal interest in many of the employees, and won their affection by his simple and sincere interest in their welfare. He frequently visited them in sickness ; innumerable

acts of kindness tended to knit them together, and at the end probably nearly every workman and workwoman felt his death as a personal loss.

Some 60 years ago the firm established a simple religious service, held every morning on the premises. For many years J. S. Fry and his cousin Francis J. Fry conducted this service in alternate weeks, and he often attended it even when not officiating. Before and after the reading of a portion of the Scriptures a hymn is sung by the congregation, led by a choir, and occasionally some visitor takes part in the proceedings. At present there are 9 halls in Union Street and the outlying factories, in which the Bible is read every morning. In this reading J. S. Fry took the keenest interest, and it is believed that on no part of his efforts to help his fellow creatures did he look back with more satisfaction.

Throughout his life J. S. Fry was a convinced and consistent member of the Society of Friends. He was a regular attender at meetings for worship and for discipline, and early in life began to speak in Meetings. He was in due course acknowledged as a minister of the Society, and was for many years a leading preacher at the Meetings held at the Friars in Bristol. His addresses were characterised by sincerity and simplicity and

were warmly appreciated by the congregation at that Meeting. A quality which greatly promoted his usefulness as a preacher and as a speaker on the many questions which claimed his advocacy, was his power of adapting his words to each special occasion, and when such were of a difficult and unusual character he could always be trusted never to say a word that was in bad taste or that could offend the susceptibilities of the most sensitive. For a great part of his life he attended the sittings of the Yearly Meeting in London, and for some years he acted as Clerk to that Meeting. On some occasions in later life he visited the Meetings of Friends in Lancashire, Cheshire, Ireland and elsewhere. He also visited America, as will be afterwards mentioned.

In the year 1848 he made a short tour on the Continent with one of his brothers. That year was one of great unrest throughout almost the whole of Europe. Louis Philippe had fled from the throne of France, and Germany was seething with revolutionary ideas, so that this tour had a political interest of no common kind. At Frankfort-on-Main they were spectators of a meeting of the German *Nationalverein* then sitting, and in Switzerland they heard stories of the recent war of the Sonderbund. Just 50 years after, he again visited Switzerland

with the same brother and some members of his family.

In the autumn of 1887 J. S. Fry went to the United States of America in company with Joseph Bevan Braithwaite and four other Friends, who went as a deputation from the Yearly Meeting of London to attend a Conference held at Richmond, Indiana, constituted of representatives from all the American Yearly Meetings which corresponded with London Yearly Meeting, except Philadelphia. The object of the Conference was to draw together more closely the various Yearly Meetings of the Society of Friends, and it issued a document known as the Richmond Declaration of Faith. After the Conference J. S. Fry and J. B. Braithwaite spent about three weeks in visiting families of Friends of one of the Meetings of Philadelphia; they also visited together Niagara, Providence, Rhode Island, Boston and Amesbury, where they had an interesting conversation with the venerable poet, J. G. Whittier.

Amongst J. S. Fry's many philanthropic interests the following may be noticed.

From an early age he took an active part in the Sunday School conducted by Friends in a building known as the Friends' Workhouse, and afterwards in the Cutlers' Hall, an ancient structure in immediate proximity to the Friars'

Meeting House, which had been erected in the 13th century by Sir Maurice de Gaunt as a monastery for the Black Friars, and in 1846 was converted into a school-room by the Bristol Friends. He continued the practice of teaching in this school for many years. One result of this interest in Sunday School teaching was the part which he took in the formation of a society known as the Friends' First Day School Association, which sprang from a Conference held in Birmingham in 1847, when a Committee was formed of Bristol Friends with J. S. Fry as Secretary, a post which he held for 40 years. To this Association he gave unwearied attention, and on his retirement from the Secretaryship he became President of the body and maintained his active interest in its affairs down to the time of his death. For many years he was in the habit of occasionally visiting Sunday schools in various parts of the country. In the year 1847, which was the birth year of the Association, there were 1,868 scholars on the books of the 17 Friends' First Day Schools in England, whose work was carried on by 228 teachers. In the year 1897, when the Association had been in existence for 50 years, there were 43,376 scholars in 308 schools taught by 2,140 teachers. This growth of the work of Sunday Schools carried on by the Society of Friends

was undoubtedly due in large measure to the efforts of the Association.

To the affairs of the Bristol General Hospital J. S. Fry devoted, during many years, a large portion of his time and thought: he had an intimate knowledge of the staff, and frequently of the patients. In the year 1887 he was elected as a member of the Committee. In 1892 he became Chairman and Treasurer, and in 1908 President of the Institution. From the date of his election on the Committee he took a keen interest in the treatment of the patients, and in all matters connected with the Hospital, and gave generous and valuable help in providing enlargements of the buildings and in the improvements which were required to meet the increasing demands of medicine and surgery. He took a special interest in the important work of nursing, and closely associated himself with the improvements which took place in it during his term of office, such as the increase from 2 to 3 years in the period of training for nurses; the training of nurses in massage and midwifery; the improved system of lectures to nurses, and the awarding of gold and silver medals and certificates annually, distributed by himself; the increase in remuneration for Sisters of Wards, Nurses and private Nurses, and the encouragement to join the National Pension Fund for nurses and payment

of part premium by the Hospital ; the improved accommodation for the nurses, and the formation of a Nurses' Co-operative Society. Until the last year or two J. S. Fry was in the habit of visiting the Hospital every Christmas Eve, when he spoke to each patient individually at the bedside.

“ His unselfish action,” writes an officer of the Institution, “ and pure influence will long be gratefully remembered by all who worked with him at the Hospital.”

When the question of a memorial of the second Jubilee of the late Queen Victoria was under the consideration of the citizens of Bristol, J. S. Fry was one of the first to advocate the establishment of a Convalescent Home. His connection with the General Hospital had shown him how greatly such an institution would assist the work of the two great hospitals in Bristol. To this opinion he gave practical effect by a handsome contribution in money and by taking part in the management of the institution thenceforward.

The Friends' Foreign Mission Association was another Institution in the foundation and progress of which J. S. Fry took a leading part. He was present at a meeting held at Ackworth on the 7th July, 1864, when a Committee was appointed to commend the application of the

Rev. William Ellis, the well-known missionary, for well-qualified Friend teachers to go out to Madagascar. He was one of the eleven Friends who convened the gathering at Devonshire House in May, 1865, which ultimately resulted in the establishment of the Friends' Foreign Mission Association. He early became a member of the executive Committee and continued to be such throughout the remainder of his life. In its early days he took an active part in the work of the Association, and on the death of James Hack Tuke in 1896, he became its Treasurer, a post which he held till his death. He took great personal interest in the missionaries of the Association, and for many years annually presented them with gifts, which were highly appreciated. By his will he bequeathed a handsome legacy to the Association, as well as a legacy of £50 to each missionary of 3 years' standing. He also left a legacy of the same amount to each worker in the "List of Workers" of the Friends' Home Mission Committee.

In the year 1871 J. S. Fry joined the Young Men's Christian Association in Bristol, and in 1877 became the President of that institution, and thenceforward to the end of his life took an active part in all its affairs, and, both by personal activity and liberal gifts, contributed largely to its expansion, both in the premises

which it occupied and the work which it did ; and on all occasions of importance, such as the visit of Moody, the evangelist, and in the holding of the British Conference of Y.M.C.A.'s in Bristol, he took a leading part. In some of the developments of the Association's work, such as athletics and general recreation, he was not personally interested, though in such matters he always willingly acquiesced in the decisions of the Committee. It may be mentioned that in January, 1908, he agreed to an invitation being sent to General Sir Robert Baden-Powell to lay his scheme of Scout organisation before the Association, he having convinced himself that this movement was not in any sense a military one. At the same time it is believed that some of the developments of the Y.M.C.A. caused him some doubt. In a conversation in 1909 he made the following statement :—

“ Of course, the Y.M.C.A. was originally purely a spiritual movement, making its first and, indeed, its sole aim the conversion of young men and their subsequent utilization in all manner of evangelical Christian activities—village preaching, Ragged School work, Sunday school teaching, and the like. Now, I am not going to say that billiards, football, cricket, social evenings, cycle clubs and all the rest of it are evil. They are not. But I think there is a tendency to-day, not only in the Y.M.C.A., but in all the Churches, to give these things undue prominence, as though the

gospel of recreation were almost synonymous with the gospel of Christ. I would have not only the Y.M.C.A. but all the churches put first things first. In this pleasure-loving age we want more of the moral stamina which true conversion alone gives, and I think we ought never to be satisfied without it. That, I think, represents the danger of present day developments.”*

In addition to the objects already referred to, the advocacy of Peace, Total Abstinence and Social Purity had his unfailing and earnest support, as well as efforts to suppress the Trade in opium with China, and the practice of Vivisection. To these and other public causes he gave his active support not only by generous pecuniary contributions but by very frequent attendance at public meetings either as chairman or as one of the principal speakers. In these capacities his presence was constantly sought for and warmly appreciated, and to this form of public service he devoted, especially during the later part of his life, a very large amount of time and exertion—efforts which were continued to within a few months of his death, in spite of his blindness and of the diminution of bodily power incident to his advanced years.

* Mr. Joseph Storrs Fry at Home, *Sunday at Home*, June, 1909, p. 565.

The life which was led by J. S. Fry was one of singular simplicity. Except for a few years after his mother's death he never had a house of his own ; he took little recreation in the way of travel or in holidays in the country ; he took little or no part in political or municipal affairs, and but little in general social intercourse ; he was no student of art or science ; he did not care for a garden, he had no passionate longing for intercourse with Nature, he had not such curiosity as to men and their manners as could lead him to quit his fireside. It would, it is believed, be an error to attribute the restricted nature of his pleasures to any settled principle of self-denial ; he rather appeared never to have desired, than to have desired and repressed the desire. But in the common round of daily life, in the management of his large business, in the distribution of his charity, in deeds of sympathy and kindness, in the attendance at Committees and other meetings connected with philanthropy, in public worship and in the private maintenance of a devout and reverent frame of mind, he found sufficient sources of peace and happiness. The fact that a man of his position led so simple a life, coupled with the transparent sincerity of his Christian character, had certainly a widespread and powerful influence. The impression he produced was that

of a man of great serenity and calmness, of striking humility, of an unruffled cheerfulness, and of great detachment from many of the pleasures and anxieties of life.

The business in which J. S. Fry was interested brought to him considerable wealth, from which he was during many years of his life a most liberal donor to the very many institutions in which he was interested and to many persons who sought his assistance. In fact, the distribution of his charities occupied no inconsiderable portion of his time and thought. By his will he left large sums to numerous charities, and made provision for an extensive distribution amongst the employees of the firm, of money amounting to about £42,000, thus evidencing his continued interest in them.

The subject of the accumulation of wealth occupied his attention, and in relation to his capital employed in the business, he wrote :

“ I regard the money thus invested as being beneficially employed, inasmuch as a business such as ours cannot be safely carried on without a substantial basis of capital, and I look upon an establishment employing a large number of people in various positions as conferring a benefit upon them, and to some extent on the public at large, greater than could flow from almost any use of the same amount of money in other ways which might appear to partake more of

the nature of charitable or benevolent work, except perhaps in the case of funds applied directly to spiritual objects."

J. S. Fry's life was one unusually devoid of incident or of change. The room which he occupied on the business premises to the end of his life, was, he believed, the room in which he had been born. He was early introduced into the family business and maintained an unbroken connection with it to the day of his death. The Meeting house to which he was taken as a young boy was the place of his habitual worship during the whole of his life. His religious life began early and continued without dislocation to the end of his days. No serious accident or severe illness intruded itself upon the even course of his life. The death of his mother, his surviving parent, was probably the sorrow which most nearly touched him throughout his life; nor was the prosperity of his outward affairs ever shaken by any reverse. To this gentle continuity of his history may probably in part be ascribed the serenity and calm which were striking features in his character. He was not devoid of a sense of humour, and to the end of his life could laugh heartily at an amusing story or a happy joke, which he enjoyed both to tell and to hear.

The death of his mother occurred in 1886,

and on that occasion J. S. Fry wrote :

“ My beloved mother passed away from us on 5th day 11th month, 25th last. This, in many respects, has proved the most serious crisis in my life. She had watched over me with unfailing love for 60 years, during which time I had lived almost entirely with her, and very largely under her care. No words can express all that I have felt in this separation, attended by the breaking up of my home life. I seem as one cast on a stormy sea—a ship wrecked on a desert island. My dear brothers and sisters and all my friends are most kind to me, but none of them can feel exactly as I do, or perhaps fully understand the desolation which at times spreads over my heart, and pervades my home.”

From the year 1848 to 1876 J. S. Fry was in the habit of writing private memoranda of his life and religious experience. They are too intimate for publication, but they contain abundant evidence of an humble and devout spirit, of an anxious desire to know and to do the will of God, and of a belief that the common events of life and business are proper subjects for prayer and for thanksgiving. They show how earnestly he desired to promote the welfare, both moral and spiritual of his employees, of his diligence in promoting the Friends' First Day School Association and other philanthropic societies, and his careful study of portions of the New Testament. They show his anxiety so to

cultivate his ministry in the Meetings for worship as to render it as useful as possible to those who listened to him. Some verses inserted by him amongst his memoranda, suggested by seeing a little child cling to its mother in passing through a railway tunnel, may be quoted here, not for their literary excellence, but as expressive of some of those feelings which are distinctive of his character.

Since my soul is sad and weary,
Darkness all around,
And the way is lone and dreary ;
Comfort nowhere found,
Let me lean for peace and rest
Blessed Saviour on thy breast.

I will close the eye of reason,
Looking vainly out,
In this dark and cloudy season
Full of fear and doubt,
Nor will I turn my eye within
To dwell on wretchedness and sin.

I will still the fevered beating
Of my anxious heart ;
In my solitude retreating
Unto Thee, who art
The refuge of Thy people still
From every fear and every ill.

Though the night may further darken,
I will grasp Thy hand,
And my inmost soul shall hearken
To Thy own command,
The voice which evermore has said
"It is I, be not afraid."

Asking not the way Thou goest,
I will go with Thee ;
For, O Lord of Life ! Thou knowest
What is safe for me ;
Thyself has passed to endless bliss
Through a deeper night than this.

Soon all darkness shall be ended
In eternal day,
With no earthly shadow blended
Its unsullied ray ;
O Sun of righteousness ! arise
With healing on our waiting eyes.

Shortly after his 80th birthday, in the year 1906, he wrote to a correspondent as follows :

"The attainment of my present age has brought with it many very serious thoughts. Almost all my earthly life now lies behind me, and I can only contemplate that past with equanimity, as I look on it in the light of the pardoning mercy and infinite love of God in Jesus Christ. The future lies before me in solemn prospect, and it is only as I seek to repose on the same marvellous love that I can contemplate this further part of my existence with calmness and peace. But the Lord will never leave His children in darkness, but give them a light that shall shine brighter and brighter unto the perfect day."

In 1909 the Lord Mayor and Corporation of the City of Bristol conferred upon J. S. Fry the dignity of an honorary freeman of the City, in acknowledgment of his many services. In returning thanks, he made a speech which produced very marked evidence of deep feeling on the part of the large audience consisting of members of the Corporation and leading men of business. And again in the year 1912, on the occasion of Lord Haldane's installation as Chancellor of the University of Bristol, that body conferred on him the honorary degree of LL.D.

Some years before his death J. S. Fry's eyesight began to fail and he became practically blind. This affliction he bore with exemplary patience and cheerfulness, and he allowed it to interfere as little as possible with his various activities. In the autumn of 1912 he had a slight seizure whilst visiting the General Hospital, and for the following months of his life he remained in a feeble condition, which he bore with unfailing gentleness and uncomplaining submission.

The funeral of J. S. Fry was an occasion of a remarkable expression of feeling on the part of the inhabitants of Bristol, which in its volume was surprising even to those who fully appreciated the simplicity and the sincerity of his life. The large Meeting House and graveyard at the

In 1858, he obtained a post as first-class teacher at Newtown School, Waterford, where he was destined to spend the remainder of his active teaching life. In 1871, he succeeded Robert Greer as Superintendent, and held that position until his retirement in 1896. Under his guidance, the school enjoyed a fairly continuous course of prosperity and usefulness, and attracted scholars from all parts of Ireland. Always deeply interested in natural science, he did much to inculcate a love of nature among his teachers and pupils. He was an active worker in the foundation of the Waterford Literary and Scientific Association, and was the author of several lectures and papers on their behalf. During his later years at Newtown he took up the study of geology with enthusiasm. With a strong natural bent for languages, in his old age he taught himself Italian with some Spanish and Dutch; he also read much French, and delighted in the beauties of the great German poets.

In 1866, Edward Garnett married Anne Black of Dungannon. Their union, which lasted for nearly forty-six years, was a singularly happy one, and the loss of his beloved partner in 1912 was a blow from which he never fully recovered. He retired from his post at Newtown in 1896, and settled with his wife in Manchester,

where there were close family ties, and here he passed the calm and peaceful autumn of his life.

With a profound conviction of the truth of Friends' principles, Edward Garnett was jealous of any departure from them ; on the other hand, his sympathies and charity were of the widest, and he sympathized warmly with every effort to do good. He was gifted with a clear insight into spiritual things. His utterances in Meetings for Worship were marked by reticence and simplicity, and breathed a message of simple charity and love. For some years he served on the Committee of Ackworth School, and later on that of the Dalton Hall. He passed a peaceful 79th birthday on the 16th of March, 1913, and received the greetings of his friends. The next morning, however, the heart's action was more feeble, and, about noon, seated in his chair, he quietly breathed his last.

A pupil of and teacher under Edward Garnett writes :—

“ One of the later students under Isaac Brown's training at the Flounders, he was a standing witness to the breadth and soundness of that curriculum before the modern specialisation of studies ; and he was an example of the best type of general teacher. A good working naturalist, he inspired his pupils with his own love of nature, birds, fishes, insects, microzoa, aquariums salt and fresh, plants, fossils : he had a competent

knowledge of them all. To walk with him by shore or in the country was to be initiated into the fellowship of nature.

“ Some of his characteristics as a class teacher were : (a) Thoroughness and finish ; no question of difficult or ambiguous construction passed without detection and elucidation. (b) The Socratic method ; he seldom laid down *ex cathedra* rules, but invited the co-operation of the pupils in the search for truth. (c) Clearness of statement ; his lectures on the Human Body, Geology, Political Economy, Biology, within their limits, were models of presentation and illustration. (d) An infectious enthusiasm for the subject taught, which developed the keenness in the pupil. (e) Reverence for Truth, shown by moderation of statement and exactitude in thought. (f) Self-effacement ; teacher and taught became absorbed in the lesson.

“ The Teacher was the outcome of the Man. With a singularly modest estimate of himself, the onlooker never knew Edward Garnett false to his ideals. His recognition of the good in every one made him tender and wise in dealing with offenders, and his scholars thankfully recall words of counsel and of hope fitly spoken.

“ He was deeply concerned to hold the balance even between faith and practice, and was equally removed from the formality of ritual or no-ritual, orthodoxy divorced from life, or morality from religion : his sympathetic discernment saw the good in every creed, and dormant in the apparently hopeless.”



EMILY FRANCES GILKES

CAROLINE GIBBINS 78 7 1 1913
Neath. An Elder. Widow of Fred. W.
 Gibbins.

EMILY FRANCES GILKES .. 64 27 5 1913
Grange-over-Sands. A Minister and Elder.

Emily Frances Gilkes, the eldest daughter of Edgar and Emma Gilkes, was born at Middlesbrough-on-Tees on the 22nd of 8th month, 1848. After being educated at home till she was 14, she went to Wilton House School, Birmingham, for two and a half years, and afterwards to the school of Emily Sanders at Brighton. Her interest in mission work was first aroused by her teachers at Birmingham, and deepened as the years passed. After her school life had ended, and she had returned home, she still continued her studies under masters, and became actively interested in the schools and other institutions of Middlesbrough. She was the leader of a large women's class at the Friends' Sunday School, and for some years was on the Committee of Ayton School. She also became Clerk of the Preparative Meeting. In 1882, owing to financial losses, she undertook the teaching of her youngest sister, a cousin, and two of their companions, and afterwards took them to Lausanne and Dinan—spending, in all, three years abroad.

In 1886 she settled at Grange-over-Sands, and opened her Home School for girls, first at "Westholme," and then at "Sunnybrae," and there for sixteen years her love of teaching, and her educational ability found full scope.

Many were the young lives which during these years she inspired with her own infectious enthusiasm for noble ideals of life and service.

On retiring from the school in 1901, she joined her mother and sister at "Clare House," but added to the duties of home life many other activities.

In 1904 she became the first lady member of the Ulverston Board of Guardians. She introduced the Brabazon scheme of employment, and took a deep interest in the welfare of all the inmates of the Workhouse, as well as visiting relief cases outside.

She was on the Committee of the Meathop Sanatorium and the District Nursing Committee, took her share in temperance work, was on the Ackworth School Committee, and as the years passed by, became more identified with the work of the Society of Friends, visiting from time to time many of the Meetings in the neighbourhood. Her "Quiet Hour," held once a month at her home, and her work for the "Young Helpers' League," were influences for good, which were a spiritual gain to many.

She did not spare herself, and even when tired with the round of many duties, everywhere the bright smile and the cheering word left behind them the memory of a consecrated life. When only seven weeks before her death, the doctors told her that her life here would be but short, she faced the sentence with Christian bravery, and, though she had to pass through times of acute suffering, there was no complaint, and to those who were with her to the last her room seemed almost like an entrance way to the Joyful City.

The Vicar of Grange—the Rev. Ivor G. Farrar—son of the late Dean Farrar, in a sermon at the Church, after her death, on the text : “There is a river, the streams whereof shall make glad the City of God,” spoke of her in these words :—

“She was not a member of our own Church, but she was a true member of that Church invisible, which is the blessed company of faithful people. Holding the doctrine of the Society of Friends, she had not been baptized outwardly with water, but she held the faith of the Blessed Trinity, and lived the life of a soldier and servant of Jesus Christ. She did not kneel with us to receive the outward and visible tokens of the body and blood of Christ, but daily and hourly she was feeding on Him in her heart by faith, and in the strength of that Heavenly Food she spent her life in doing good. Truly we may say of her that she was one of those streams from the Great River which make glad the City of God.

“What was the secret of her life, and of all such lives, their constant influence for good, their power of making others glad? The secret lies in the source from which their goodness flowed. High up among the eternal hills, above the haunts of men, the spirit-filled life has its unfailing source on the Celestial Mount of Zion, and from thence flows down among the plains and valleys of the busy world, through the cultivated fields, through the villages and hamlets, through the towns and cities, and wherever it flows, it carries from the Great River the living water to a thirsty land.”

Those who knew her, particularly in the later years of her life, will acknowledge that these words are a true testimony, with no taint of eulogy.

It was no wonder, as her friends and neighbours stood around her grave in the beautiful God's acre, with its outlook over the gleaming sea, and to the hills of the North, that the feelings of sorrow and bereavement should have been merged in thankfulness for her triumphant witness for her Master, and to the inestimable power and value of a truly Christian life.

ELLEN GILL 66 9 8 1913

Cork. Wife of Jas. Gill.

ELLEN MARY GLAISYER .. 39 4 3 1913

Scarborough.

Deep sorrow has been caused in York, Malton, and Scarborough, and in many parts of the

country, by the sudden death at the age of 39, of E. Mary Glaisyer, only daughter of the late John Glaisyer, of York and Malton. For several days Mary Glaisyer had not been in her usual robust health, probably owing to the devotion she had shown in her work for and among the women's Adult Schools. Five days before her death she returned home, with a chill from an Adult School visit to Lincolnshire; but she made little of it, and began to plan her work ahead with the enthusiasm she ever put into it. Unfortunately the cold developed with alarming rapidity into pneumonia, with the fatal result on Tuesday, March 4th. By the kindness of Maria R. Ellis, of Wrea Head, and some of her other friends, all that available medical and nursing skill could do was done, but in vain. The call came very suddenly with some sharp pain, and a bright smile in the midst of it.

Mary Glaisyer was born at Huddersfield, but most of her childhood was spent in York, and she removed to Malton with her parents and brother about eighteen years ago. After the death of her father she continued to reside with her mother, until the latter's decease two years ago, when she realised a long-cherished ambition by devoting herself almost entirely to Adult School propagandist work. By this time her elder brother, Joseph Glaisyer, had removed to

Manchester, so that she was free to reside at Newby, near Scalby.

In York and Malton especially, Mary Glaisyer is remembered with affection and gratitude by large numbers of people who came under her influence. In York, it was Fielden Thorp's Amethyst Band of Hope which first inspired her for Temperance work, which she took up on leaving the Mount School. In York also she graduated for children's schools work, and on leaving as a scholar she began as a teacher. At Malton, together with S. Helen Taylor (now Jones), she formed a Young Abstainers' Union which has done excellent work. Her addresses to the children in Malton and the neighbourhood were of the order that heighten the standard of Band of Hope teaching. In both her Band of Hope and Sunday School work she made effective use of diagrams. Later on, she took part in the British Women's work of the district. Free Church Council and political work also engaged her energies; she was one of the most effective women Liberal workers in the Division. In the Malton Women's School and in the Meeting she was an untiring worker, whose removal two years ago was a great loss.

She was one of the pioneers of the Yorkshire Adult School Co-operative Holidays, and since the opening of Friedensthal, Scalby, she

gave time and thought most generously to the welfare of the many hundreds of guests who every year found there rest and education.

Mary Glaisyer possessed boundless energy, and was gifted with remarkable organising ability, and she could speak clearly and with enthusiasm on all questions which lay near to her heart. There is little doubt that her work for the National Council of Adult School Unions was a great joy to her, and that whilst she passed from us full of thoughts and plans for further work here, she also had that sense of completeness in labour which does not come to all of us even with fuller years than she possessed.

Two years ago, at the time of the temporary withdrawal of Barbara MacKenzie from Adult School work Mary Glaisyer took her place at the National Council as Secretary of the Women's Work, and travelled widely all over the country in the interest of the Adult Schools for women. Not long before her death she visited Lincolnshire and Cumberland, and she did admirable work of this kind in Kent, Leicestershire, South Wales, London, and elsewhere. The development in her own life and power was very marked during this splendid two years' effort. Her energies were unflagging, and fresh interests crowded upon her in the uplifting of women spiritually, socially, and politically. She assisted the Fellow-

ship Hymn Book and Song Book Committees, and the Summer Schools for women at Fircroft, Woodbrooke, and Airton. She organised a women's visit to the High Schools of Denmark, and was busy over the prospective visit to Germany last Whitsuntide. In the intervals of her distant engagements she conducted a girls' club in Scalby, and was much loved by its members. At the National Council meeting at Huddersfield at the end of January, she, so to speak, handed back her Minute and resigned her charge once more to the care of Barbara MacKenzie. The report which she furnished to the Council that day, both in matter and manner, was of an exceptionally high order and was recognised as such by all present. The strenuous and consecrated work which Barbara MacKenzie and Mary Glaisyer have rendered together in partnership to the Women's Adult School Movement throughout England has been of a remarkable character, and in this sudden removal of one partner we cannot fail to think of the words of our Lord :—

“Two women shall be grinding at the mill ; the one shall be taken and the other left.”

Mary Glaisyer brought to her abounding service a winsome and joyous nature. In full and vigorous health, a lover of the open air and

the moorland, a lover too of her fellow-men and women, she brought to her Adult School work a sense of brightness and keenness and youthfulness, like a warming ray of sunshine. And combined with that she was devoted to high ideals, and possessed great powers of sympathy and understanding. In Scarboro' Meeting at the close of last year she gave thanks for its many mercies, and for those sure to be given in this, with the thought that the severance of this life might be one of them.

"We thought," wrote one of her friends, "that Mary Glaisyer was the Woman for To-day, the woman above all things sincere and transparent, self-controlled and pure. We depended upon her as diligent to do, diligent to learn; we loved her *sympathy* and *courtesy*, we felt her reserve power and her latent *heroism*. We thought of her as belonging to us, to be counted upon, a woman indeed for to-day, and without whom the day's work could scarcely be carried on. And now she has gone from us, or rather, gone on beyond us, and we have to follow on without her visible presence and her visible help. But the following words from Whittier were quoted as we laid her body to rest in the quiet burial-ground at York, and they may well inspire us again":—

"God calls our loved ones, but we lose not wholly
What He hath given;
They live on earth, in thought and deed, as truly
As in His Heaven.

FREDK. WM. GRIMSHAW ..	40	18	5	1913	<i>Sunbury-on-Thames.</i>
JOHN CHAYTOR GRUBB ..	81	19	12	1912	<i>Wellington, New Zealand.</i>
THOMAS WM. GUY	61	17	8	1913	<i>Pimlico, London.</i>
AGNES GWYNNE	71	6	4	1912	<i>Bessbrook. Widow of John T. Gwynne.</i>
WM. GEORGE HALL ..	55	6	6	1913	<i>Leytonstone. A Minister.</i>
CORRY FOWLER HALLIDAY	41	3	9	1913	<i>Dublin.</i>
HENRY HARDCASTLE ..	58	9	7	1913	<i>York.</i>
JOSIAH PATRICK HARDY ..	81	3	11	1912	<i>Banbury.</i>
SAMUEL HARPER	13	9	11	1912	<i>Leicester. Son of Thos. H. & M. J. Harper.</i>
JAMES HARTWELL	69	27	10	1912	<i>Banbury.</i>
SAMUEL HAYCROFT ..	62	13	5	1913	<i>Wellington.</i>
ANNIE BELL HAYDOCK ..	29	7	7	1913	<i>Cornamuckla, nr. Dungannon. Daughter of Jas. and Annie Haydock.</i>
MARGARET ANN HEADLEY .	57	19	9	1913	<i>Ashford. Died at Saltburn-by-Sea. Elder and Overseer.</i>

ELIZA SCOTT HENDERSON . 74 7 1 1913

Glasgow.

AUBERT JOHN HESSENAUER 27 28 3 1913

Stamford Hill, N. Son of G. M. & S. M.
Hessenauer.

PRISCILLA HICKS 78 18 10 1912

Stoke Newington. Widow of H. Hicks.

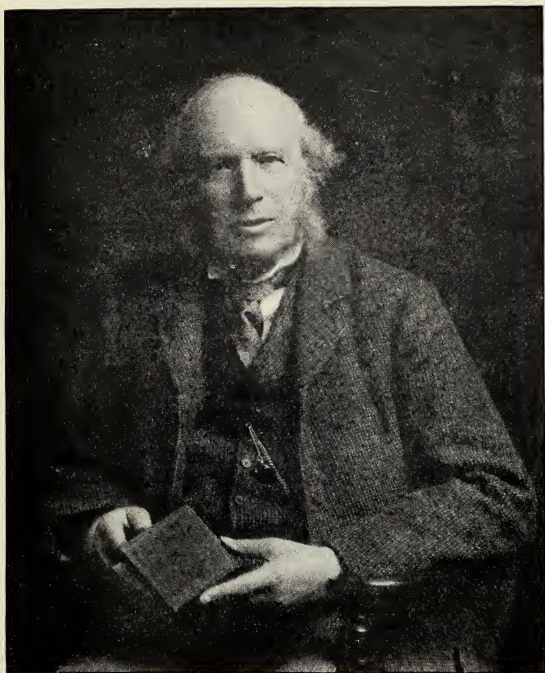
THOMAS HODGKIN 81 2 3 1913

Beal, Northumberland. Died at *Treworgan,*
nr. Falmouth.. A Minister.

Tottenham, as it was during the early part of last century, has entirely disappeared.

In the noisy London suburb of to-day it is difficult to recognise the "quiet old village of Tottenham High Cross" with its peaceful houses and gardens. Not only are the bricks and mortar of old Tottenham gone and the outward flavour of old-worldliness vanished, but even sadder is the scattering of that society of cousins and friends who lived in an atmosphere of quiet culture.

We of a later day, who never entered that charmed circle, may admire and perhaps envy the high level of spiritual and intellectual life which existed there; or we may think that with all the brilliance of their intercourse, there was something slightly exclusive about this little group, shut off as it was from the outer world.



THOMAS HODGKIN

But there are still a few dear people who can remember Tottenham as it was, and they will be the first to bear witness to the great geniality and warmth of the love which encircled that happy little company.

Into this quiet Quaker circle Thomas Hodgkin was born, at the house in Bruce Grove, on the 29th of July, 1831.

Behind him, on both sides, were long lines of Quaker ancestry. Six generations back there was a certain Thomas Hodgkin living in the little Oxfordshire village of Shutford who is recorded to have married Ann Alcock in the year 1665. From these two the Hodgkins were descended.

It is impossible in a short survey to do justice to all the men whose influence moulded the character of Thomas Hodgkin in early life. Among them were his grandfather, Luke Howard the scientist, his mathematical teacher De Morgan, and schoolfellows who afterwards became famous, such as Lord Lister and Sir Edward Fry. But above all, John Hodgkin, his father, stands pre-eminent. He was a man well-read in the classics, trained for the Bar, and practising as a Conveyancer in London. He had the judicial mind, and, better still, possessed wisdom in the widest sense of the word. He was eminent in the Society of Friends and he travelled far and wide as a minister. He was a prophet of modern

days, with something of that power of foresight and prediction which is granted to those who walk with God. Thomas Hodgkin lived in a close comradeship of mind with this wonderful father, and in after life he described their relation as more nearly resembling that of brothers than of father and son.

Thomas was educated at home and at Grove House School, and from there he went to University College, London, being barred from the older universities by the fact of his nonconformity.

After obtaining his degree he began to read for the Bar in the Chambers of Joseph Bevan Braithwaite, but through ill-health was forced to discontinue this, and for some years he lived in uncertainty as to his career. Then, in the year 1856, a young man of twenty-five, he entered Head's Bank at Whitehaven, where he learnt thoroughly the business of banking and soon took a position of responsibility there.

What were his spiritual experiences and outlook during this first period of his life? First and foremost the loss of his mother, when he was not much more than four years old, seems to have left an ineffaceable mark. In the autobiography that he wrote nearly 65 years later, for his own children, he speaks of the anniversary of her death—the 19th of January—as “a day

never to be forgotten in my calendar," and says that he distinctly remembers her parting words to him when he was taken in to say good-bye to her on her death-bed, "that she was going away and I should never see her again, and bidding me strive to be a good boy. I felt that the light of my life had gone out when my dearest mother died. Before that time all had been bright and happy ; probably there had been childish quarrels and disgraces, but the thought of them all was swallowed up in her great encompassing love." So the four poor little motherless bairns were left in the sorrowful house under the devoted care of their faithful nurse Betsy Hitchcock, always gratefully remembered by her nurslings as "dear Betsy." She, with the help of their uncle's wife Rachel (Robert) Howard, who lived close by, did what was possible to supply a mother's place. Happy holiday visits to their maternal grandfather Luke Howard, in his country home at Ackworth, were great events in the children's lives.

Passing on to the end of his College life there came the years of outward uncertainty and spiritual travail, but there was one incident near the end of this time to which he looked back with great joy. "I remember," he writes, "how, when I was going down in February, 1856 to begin banking at Whitehaven, I spent the night at an

hotel in the Midlands, feeling lonesome and somewhat downhearted. And I made a vow like Jacob's, that I would serve the Lord, who I felt sure would guide and protect me. I have kept the vow but badly, but I think the remembrance of that Bethel night at the inn in the Midlands has sometimes helped and steadied me. And how abundantly, beyond my most ardent hopes, God has blessed me ! ”

Photographs show him at this time with rather a sad look on his face, due no doubt to physical delicacy. But very soon all this was to pass away. In mental power and training at least he was fully equipped, having at command a fluency of language and a literary style that were always easy, dignified and strong. Apart from dress, there was nothing as yet particularly Quakerly about him ; he was a Friend by birth and upbringing rather than by conviction.

In 1859 he went to live at Newcastle-upon-Tyne, and joined with others in forming the well-known banking business of Hodgkin, Barnett, Pease and Spence, amalgamated forty-three years later with Lloyds Bank, Limited. In 1861 he married Lucy Anna Fox, fifth daughter of Alfred and Sarah Fox, of Falmouth. With this marriage began what he speaks of in his autobiography as “ the long happy pilgrimage of more than 50

years." Shortly after it his health improved very markedly, and though there was a good deal of anxiety and even sorrow in the early years, the time at Newcastle which forms the second period in our survey was undoubtedly one of mature joy. His life was crowded with interests of all kinds, to which we can only allude in passing.

It must be understood at once that the business into which, as he himself said, he put all the hardest work of his life, never obsessed him or became in any way his master. He was able to bring a strong, sane Christianity right into the centre of his commercial life. So much was this the case, and so plain to him were the issues between the right course and the wrong, that in later years he found it difficult to believe that complexity of conditions might seem to leave no choice except between two inevitable evils. It puzzled, almost as much as it pained him that friends whom he loved and admired should feel it their duty to engage in undertakings which they did not fully approve, in order to compass the good of the nation as a whole. Historical work, during the years at Newcastle, had already won him wide fame, through his great book, *Italy and her Invaders*, and to this he brought the same broad Christian outlook. He read the past in the light of the present, and he was able to see in the present the forces at work in the

past. The problems of old Rome had for him their corresponding problems in England to-day ; Paul's arguments with the Jews on the subject of outward ordinances lived again in the testimony of Friends against water baptism.

His service in the Society of Friends must have begun soon after he went to Newcastle, and when he first began to speak in Meetings for Worship, no one was more delighted than his own father. If it be asked what new influences helped him to take this step, it seems possible that friendships with such men as Edward Backhouse and Charles Brown may have counted for a good deal.

For about 30 years, then, we may picture him going down Sunday after Sunday, often twice in the day, to the Friends' Meeting House in Pilgrim Street and taking frequent vocal part. Those who listened to him can still hear some of the messages ringing in their ears, such as the following :—

“ Fear not, little flock.”

“ And because ye are sons, God hath sent forth the Spirit of His Son into your heart, crying Abba, Father.”

Or again :

“ Woe unto you when all men speak well of you.”

Or, most beloved of all :

“There remaineth therefore a Sabbath rest for the people of God.”

He was recorded a Minister by Newcastle Monthly Meeting in 2nd month, 1869.

He also contributed frequently to the periodicals of the Society. His “Thoughts on the Inspiration of the Scriptures,” published in 1865, show to what sore stress of mind he, with many others, had been brought by the revolutionary theories of Huxley and Darwin. Looking back after half a century, this pamphlet does not seem to be a very daring scientific flight, and it may be difficult for some to imagine how entirely the theory of evolution was felt to overthrow the well-established props on which religion rested. But the paper was then much in advance of the general thought of the Society, and the open-minded attitude which Thomas Hodgkin took enabled him ultimately to weather the storm of doubt with colours flying, and to rejoice in the unfolding revelations of God, to which the new knowledge gave men entry. Remembering this, we understand his rather hard judgment on John Henry Newman (see his paper on “English Protestantism” published in *The Trial of our Faith*) who, he says, might have led men “wisely and tenderly forward,” but chose rather to lead

them back again into the "bondage of mediaevalism."

Thus Thomas Hodgkin took a considerable share in religious work, although as a member of the Society of Friends his position was in some ways rather unusual. Whenever he came to Yearly Meeting his words were listened to with pleasure and approval, but yet in an indescribable way he stood somewhat apart at this time from the main body of Friends. He would come from his world of books and business and travel, and his words gained freshness from this detachment. But he felt himself, and others felt him to be, a little removed from the full stream of Quaker life.

On one notable occasion, in the Yearly Meeting of 1888, when the acceptance of the Richmond Declaration of Faith was under discussion, his opposition to any action which might be construed as the setting-up of a creed, powerfully contributed to the course adopted by the Yearly Meeting, of printing the Declaration in the Proceedings, but without expressing any judgment upon it.

We now come to the third and last period of his life when in 1894 he felt able to retire from the incessant strain of business, and to leave Newcastle for a country home at a considerable distance from that town. He still continued to come to business occasionally, but he was for the

most part freed from its cares, and could devote himself more fully to literary and religious work. The difficulty of finding a house large enough to contain his library without being unsuitable in other ways, forced him to live more than 50 miles from a Friends' Meeting. He had always felt himself at home in the Anglican service, but now that he became a regular attender, the fact of being *unable* to go to a Friends' Meeting when at home seemed to confirm his Quaker convictions and his love of a more spiritual worship. A pamphlet published in 1898 on the Society of Friends (reprinted from "Our Churches and Why we Belong to Them") shows quite plainly his attitude with regard to the Sacraments of Baptism and the Lord's Supper. He had always felt that the true Quaker position was to emphasise the mistake, not of observing the outward ordinances, but of maintaining that they were necessary to salvation. Friends, he would say, must remember that their testimony is to the non-necessity of observing the Sacraments rather than to the necessity of not observing them.

When attending a little Scotch church on one of his many journeys abroad, the whole congregation were invited very simply to partake of the bread and wine; and in this outward communion, as well as in the inward communion of soul, he gladly shared.

This will show that he was in no way narrow in his point of view, though he had always been quite firm in opposition to sacerdotal doctrines. Now, in the last twenty years of his life, when thrown into much closer contact with the Church of England, what seemed to him the unreality and repetition of its services, Sunday after Sunday, became extraordinarily wearisome. As a result he was often to be found leading the simple service of fisher-folk in the dark entrance hall at Bamborough, or attending one of the Nonconformist chapels in the village of Lowick, and in the last years of his life sharing in an informal Friends' Meeting in a neighbouring upper room.

With regard to his outlook on doctrinal questions, it seems best to quote his own words in "The Trial of Our Faith."

"The Spirit of the risen Christ still dwells in the hearts of the children of men. It is not merely certain historical facts which occurred under the sway of Augustus and Tiberius Caesar that we as Christians believe ; it is a living and abiding Spiritual presence in the world to which we bear witness.

"Whoever so thinks about Christ, whoever can truly say, 'He is to me unique among the sons of men, He brings to me a message from the Eternal One such as none other that I know of has ever borne'—such a man seems to me to be my brother in the faith. I know that many,

perhaps most, of those who are called 'heterodox,' could come as far as this; still it seems to me that all who have got thus far have at least their faces towards the light, and I would say to all these, 'Let us live with this Man, Who is above all other men, as much as we can, let us imitate His spirit, study His words, and translate them day by day into acts, and then our understanding of Who and What He is will grow.' "

Thomas Hodgkin's study of the weary centuries of controversy and strife over the person and nature of Jesus, had taught him that the surest way of preaching Christ was to live in His spirit rather than to impose on others doctrines about Him; and, to the end of his life, the work of Christ in the individual heart remained above all things a sweet and sacred mystery, which it was almost irreverent to urge upon others in creed or the letter. To quote again from his paper on "The Central Mystery of Christianity,"

"What, then, is the conclusion at which the mind arrives after it has thus waited reverently at the threshold of the Heavenly Temple, and looked within for light? Was Jesus Christ of Nazareth a Jewish teacher of signally pure and holy life? Yes, but more.—Did he die a noble death, and set a splendid example of self-sacrifice to all the ages to come? Yes, but more.—Was he emphatically the Son of Man, the noblest offspring of the human race, *cui nihil viget simile aut secundum*? Yes, but more.—Was He the Word of God, the one transcendent expression of the thought of the Maker to the creatures whom He

has made, the one voice, helpful above all others to break this awful silence of Nature, who seems so regardless of the sorrows and aspirations of her inmate, Man ? Yes ! and that thought, perhaps more than all others, seems to me to bring soothing and help to the men who face the problem of life at the end of the nineteenth century."

He entirely endorsed the opinion of Prof. Johnston Ross in lamenting the modern attitude with regard to the Cross ; he felt that there was an awe and a reverence fifty years ago, which is lacking to-day, and he was quite fearless in upholding his testimony even among critical audiences.

During his Australian visit he was asked to give an address at the " Australian Church," in Melbourne, which, at the last moment, he found to be attended by a rather peculiar body, with Unitarian tendencies. He kept his promise, however, and gave his address on " Present day Religion and Social Conditions," but he felt that he would not be true to himself if he failed to uphold his unswerving belief in the divinity and redemptive power of Christ, and he concluded with the following words :—

" I can only speak that which I do know ; but I know I am in a temple of freedom, and even those who differ from me will let me say the things which I know for myself to be true. It was well that I was called Thomas, for truly I have always had an infinite capacity for doubt ;

and yet the longer I live, and increasingly with every year in later life, I feel intensely that Christ is the key to all my spiritual difficulties. He said, 'And I, if I be lifted up, will draw all men unto Me.' He is the remedy for all our sins and all our sorrows . . . 'In the name of Jesus Christ of Nazareth' I would say unto paralysed humanity, 'rise up and walk.' "

The visit to Australia and New Zealand in 1909 was the most considerable service of his later years. He went in company with his wife and two of their children, and carried official minutes from the home Meetings.

For many years he had attended the Australasian Committee in London, and his interest in the members of our Yearly Meeting at the other end of the world had been steadily growing. He was nearing his eightieth year when the journey began, and it needed a good deal of courage to go so far from home. The voyage, however, was much more trying to his wife than to him. He suffered less from the sweltering heat of the tropics than from the superficiality, possibly unavoidable, of life on board ship. By day he would read his Boethius, or James Backhouse's Journal, or the Travels of Captain Cook, but not so as to be shut off from those who had lighter ways of passing the time. The endless card-playing all around him, especially on Sunday, was the thing which most wearied him. And when

evening came, and the decks emptied, he would sit out in the twilight and allow his thoughts to dwell on all the unknown work which he had come so far to do. .

Imagine his delight after the weary weeks at sea, at finding himself welcomed at every port by Friends "speaking the same spiritual language" and turning their eyes towards the same home. The Australasians received him with the splendid hospitality for which they are famous, and the few weeks spent in each State were crowded with engagements. His first stay was at Hobart, and proved a time of great activity. Night after night he would attend Meetings or deliver addresses, and usually during the day he would visit the homes of Friends or go distant excursions at their suggestion. He was, however, troubled with several slight attacks of giddiness and difficulty of speech, which were rather alarming, and it was obvious to those with him that in some way or other his work must be reduced. During the succeeding months in New Zealand and Australia, it was always arranged that if he had any strenuous evening engagement, he should spend the preceding hours of the day in quiet rest. This was rather a hardship, as he was always eager to share in all that was going on, and it required real

self-denial to sever himself from the rest of the party.

His work was by no means confined to the Society of Friends, and he would deliver addresses and show lantern slides on historical or religious subjects to audiences of all kinds. On the S.S. "Orontes" he discoursed on "Twenty Centuries of Roman History" in a half-hour's talk to second-class passengers, and during another voyage he gave another Roman lecture to the saloon passengers, who were mainly ecclesiastics going to a Church Congress at Perth (Western Australia).

Amid all these external engagements, his mind was always at work upon the problems before the courageous little groups of Friends in Australia and New Zealand. After the First Conference of New Zealand Friends, at Wellington, he visited one or two isolated Friends, and then made up his mind to penetrate to the distant home of Joseph Vaughan in the far north. Cautious people said it was, for him, an impossible undertaking in the middle of winter, but his mind was set on it, and he went. The journey meant a voyage along the coast, a train ride, a day in the coach over almost impassably muddy roads, then a trip in a motor launch across the fiords of Hokianga, and a final drive up to the house of his host. He could

only pay a short visit of two nights, and then repeated the same long journey back again ; but those who have read his journal know how immensely worth while he felt that visit to have been.

On the eve of his departure from New Zealand he signed a letter addressed to every family of Friends in the Dominion, which concluded as follows :—

“ The best service you can render to this country, which you have made your home, is to infuse into it something of that earnestness of soul, that zeal for truth and righteousness which animated so many of our forefathers. Its sons, thinking of its natural beauty and its glorious climate, call it, admiringly, ‘ God’s Own Country.’ Will it not be a noble aim for you, as Christian patriots, to make those grand words more nearly true, and to work for the time when it may in a deeper and more real sense be called ‘ The Country of the Living God ’ ?

The next five months were spent in the Australian continent, and perhaps this was in some ways the most fruitful part of the whole journey. His mind was by this time thoroughly attuned to the Australian outlook, and this, and the radiant sunshine of those spring months made his service exceedingly happy, both to himself and those whom he visited. The General Meeting at Adelaide was a time of great unity, which none present will ever forget ; but the pain of parting

with so many new yet dear friends cast an inevitable shadow on all the brightness.

"This journey has been an immense thing in my life," were his last words as he went on board the homeward-bound steamer at Fremantle on a glorious summer evening in November, 1909.

In spite of his joy in the Australian sunshine and his love for his Australian friends, the pull of England at his heart was sometimes almost more than he could bear. He used to say: "I would willingly exchange all this for one of the foggiest, dreariest days in dear Northumberland."

On his return, Friends at home were amazed to find that the journey, instead of wearing him out, had given him new strength, had fired his enthusiasm, had made him more of a Quaker than ever, and had greatly increased his enjoyment of home.

"I begrudge every day away from it," he said once, speaking of Barmoor. Yet he never did grudge, in practice, the frequent journeys to Newcastle, in the service of his fellow-citizens, or the longer ones to London to attend the Meeting for Sufferings, and the many committees and deputations on which he served. It has been recorded that "more than anywhere else shall we miss his wise counsel in the Yearly Meeting and Meeting for Sufferings."

More than three years of life thus full and active remained to him, and only during the last few months did his splendid vitality begin to fail.

"I have had such a full and interesting life," he wrote in one of his last letters, "but now I long to rest."

The lingering illness and the death in October, 1912, of his somewhat older brother Eliot saddened his last year and turned his thoughts more than ever to the Beyond—"the wonderful not terrible Beyond," to use his own words. The call came just as he would have wished, on Sunday morning, March 2nd 1913, as he was preparing to start for Meeting at Falmouth. There was no leave-taking. He had always dreaded a lingering illness or the loss of his reason, or any "struggle of this dying."

"All his life he had been showing men the liveableness of life, and then, quite suddenly, it was his turn to show them the dieableness of death."

There was no austerity in his life; the keynote was joy; and in his death there was nothing terrible.

His body was laid to rest in the quiet little Friends' burial ground at Budock, where he had always wished to be laid. The little company did not gather round his grave as mourners; they could "rejoice with joy unspeakable and full of

glory " because they had known and loved this one of the sons of God, and knew that he had entered into His Rest.

MARGARET HOGG 59 6 4 1913

Dublin. Wife of Jonathan Hogg.

HARRIET BUCKLAND HOOPER 78 10 12 1912

Burnham, Somerset.

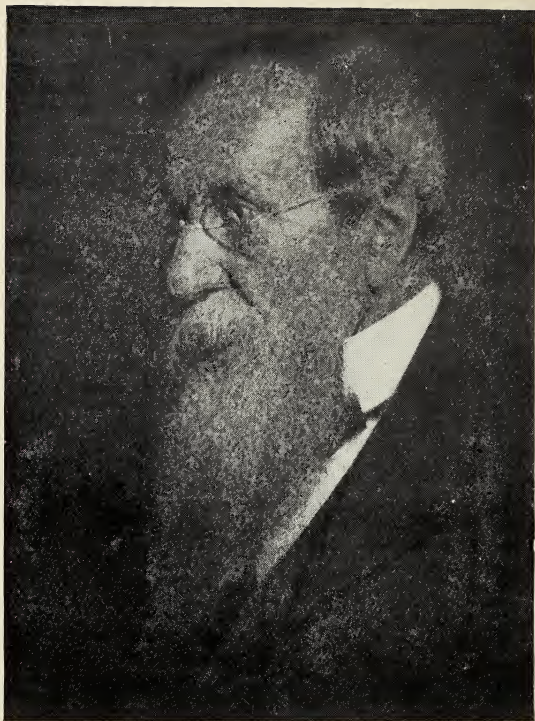
FRANCIS HOPKINS 68 12 4 1913

Francis Hopkins, late of Rockhampton, was born at Rochester, Kent, on the 1st of July, 1844, and he landed at Brisbane, Queensland, in 1862. Three years later he was married to Felicia Smith—a union much blessed to them both. He was of an ardent impetuous temperament, and all his occupations were prosecuted with zeal and devotion. He was for very many years one of the mainstays of the Society of Friends in Queensland, and the establishment of the Six Months Queensland Meeting of Friends was largely due to his advocacy. Some months before his death he was prosecuted and fined by the Australian authorities for refusing to register his grandson under the provisions of the Defence Act. In this as in all else, he strove consistently to maintain his allegiance to Christ and to His teaching.

He was for many years one of the agents for the British and Foreign Bible Society, and no one who was with him even for a short time, could fail to discover his devotion to the Book of Books. Earnest in all good causes, the Temperance Movement specially appealed to him.

He died suddenly on the 12th of April, 1913, in the midst of his work, trusting in the Redeemer whom he had so faithfully desired to serve.

HANNAH MARIA HOPKINS..	79	26	8	1913
<i>Nottingham.</i>				
LEONARD HORNER	63	1	3	1913
<i>Bolton. An Elder.</i>				
CHAS. EDWD. HORSFIELD ..	15mo.	21	3	1913
<i>Farnham, Surrey. Son of Fredk. and M. R. Horsfield.</i>				
LOUISA HORSNAILL.. ..	98	26	9	1913
<i>Strood. Widow of Wm. C. Horsnaill.</i>				
WILLIAM HOSKIN	89	21	8	1913
<i>Huddersfield.</i>				
ADELAIDE HOYLAND ..	45	14	12	1912
<i>Selly Oak, Birmingham.</i>				
MARY HUGHES	81	20	10	1912
<i>Ashfield, Ross. Widow of Wm. Hughes.</i>				
SAMUEL CAPPER HUNT ..	34	1	3	1913
<i>Ledbury.</i>				



JONATHAN HUTCHINSON

WALTER HUNT 53 24 11 1912
Birmingham.

JONATHAN HUTCHINSON, F.R.S.

Haslemere, Surrey. 84 23 6 1913

Jonathan Hutchinson who was born at Selby, in Yorkshire, the 23rd of July 1828, was the second in a family of eight sons and two daughters. His grandfather was Jonathan Hutchinson, "the good man of Gedney," who, we are told by one of his biographers, Joseph John Gurney, inherited a small estate of rich pasture land from ancestors who had possessed and occupied it for about 200 years, and who had, moreover, been Friends since the rise of the Society. To the end of his days old Jonathan Hutchinson remained a farmer in a quiet and isolated village, in which there were few or none who could be considered in any sense his companions. "Green Gedney" was called "the paradise of frogs and graziers;" it is a flat district, not far from ague-producing marshes, and is intersected by broad ditches instead of hedges. He was a successful farmer, and yet he wrote to a friend in 1818:—

"I am not, nor ever was, more than half an agriculturist. I contracted at an early period a much greater inclination to the pursuit of abstract and metaphysical problems than simple and obvious truths."

It was after much mental conflict, that he became a valued minister. His sermons were short, sententious, and full of deep feeling. In family visits, which were an important part of his ministry, he showed much insight into character, and endeared himself especially to the young. We sometimes feel that the Friends of 100 years ago expressed their faith in other words than ours. But this noble declaration, found amongst his papers, comes to us strikingly to-day :—

“ I love to contemplate the Deity in the three-fold character under which he has condescended to reveal Himself for the benefit of lost and sinful man—as Father, Son and Holy Ghost. But I seem the most profoundly to adore Him as an infinite and incomprehensible unity—an ineffable and unapproachable glory—an unutterable and incommunicable name. ‘ I am that I am.’ ”

His grandson Jonathan, who copied out these words, was born just two years after they were written. A little letter in large round hand is still extant, which he wrote, at the age of 6, to his father, who had gone to see the grandfather in his last illness. The three generations touched for some seven years, and for much longer spiritually. The grandson records at seventeen, amongst his reading, “ Grandfather’s Letters, regularly,” and in his last days it was one of

the books he asked to hear on Sunday evenings, regularly.

Jonathan Hutchinson, the second son of the "good man of Gedney," went in early life to join his maternal uncles, Thomas and William Procter, at Selby, where they were middlemen in the flax trade. The Abbey buildings by the side of the Ouse were stored with cheeses, flax, and linseed, and across the road the old Quay house, with its garden by the river, was a happy home for the ten children. Here, too, the elder grandchildren from London used to come with delight, gazing awestruck into the great store house, enjoying the Yorkshire fare, digging their own gardens in "Grandpapa's" large one. His own school-life had not been happy, and his elder children were not sent away for their education; and the third Jonathan received his early lessons from Jane and Elizabeth Procter, who afterwards founded Polam Hall School. In January 1845 the determining step was taken. Father and son went together to York, where Jonathan, junior, aged 17, was apprenticed to Caleb Williams for five years, during the two last of which he was to be allowed to attend York Hospital. In July, 1845, he wrote in his diary,

"To my inexpressible pleasure I have at length obtained leave from Caleb Williams to commence reading a little medicine."

In 1846 he entered the York School of Medicine. In 1850 he went to London, took his diploma at the College of Surgeons, and attended Lectures at St. Bartholomew's Hospital. He returned to York for part of the year, as House Surgeon, but was in London again in 1851, as Clinical Assistant at Liverpool Street Chest Hospital. In this year he made his first notes of a sermon by Bevan Braithwaite, and mentioned his first sight of an ophthalmoscope. Two small volumes of early diaries that begin with his apprenticeship at York are a curious comment on the popular idea of a medical student. They thoroughly reveal the future man. He began them chiefly with quotations in French or English from books he was reading—serious solid books, in which Shakespeare, Byron, Scott, Tennyson were frivolous interludes. In the quotations from Dr. Arnold's *Life*, one sees the seed of much that was to bear fruit in his own. History and biography always attracted him; and he quotes from Arnold what he might himself have written 70 years later:—

“I never wanted articles on religious subjects half so much as articles on common subjects written with a decidedly Christian tone. History and biography are far better vehicles of good, I think, than are direct comments on Scripture, or Essays on Evidence.”

Always a hard worker, we find him, at 17, rising earlier and earlier in the morning, and striving to lengthen the day even by taking snuff to keep himself awake at night.

Wordsworth was his first and last poet; Browning was his second, in middle life. The natural way in which he read poetry aloud made many rough places plain to the hearer. His love of Cowper, too, was a lasting one, inherited from his father and grandfather, and often mentioned in these early York journals. He read at meals; read as he walked; moreover he read systematically. He noted the sermons that he heard, and every First Day evening he reviewed his conduct in the past week, sadly and soberly. Journals of old Friends were evidently his models in this; at the present day we take ourselves much less to task. As time went on and the boy grew to the man of 19 and 20, his earnestness increased. No one could have more keenly longed and striven to be a Christian than he did.

“Wherewithal shall a young man cleanse his way,” is the keynote, whether in thoughts, in daily life, or in hospital practice. At 12 o’clock one night, just returned from seeing an operation at the Hospital, he stops to note that the surgeon did it in a new way, and on being

questioned, had answered that "it saved time and trouble." But the student adds "time and trouble are things which in a case of life and death like this should never be allowed to influence a surgeon's practice."

His father was always a good friend in the background, advising him wisely about the temptations of medical life, students' talk, etc., though the two did not agree on the importance of broad brims.

"Much as I am attached to the doctrines of Friends, and firmly as I am convinced of the truth of the majority of their more essential points of dissent, yet I cannot help candidly thinking that some of their minor peculiarities are mere 'foolishness.'"

He wrote this soon after being asked to withdraw from York Minster, because "out of respect for Father's wishes" he was keeping his hat on while taking round a Monthly Meeting party of his relatives. Regarding a new and "unfriendly" hat he had bought in York, the boy of 18 wrote in his diary :

"My duty of filial obedience is the only argument which at all concerns me. My father laid great stress on the old and well-worn argument of the desirableness of carrying some mark of your belief about with you, some conspicuous Quaker badge, and seemed to regard it as a very probable means of preservation from evil. But surely the true Christian—he through whose

actions the spirit of Christ lives and breathes, can stand in need of no outward sign to remind him of his duty ; nor, again, can I think that the less advanced professor will feel any extra great satisfaction in having refrained from sin, when his highest, his purest, motive was that he wore a broad-brimmed hat. Or if we admit the validity of this argument, can we find fault with the crucifix of the Catholic ? On the contrary, this seems to me by far the most sensible sign ; it reminds him of his discipleship with Christ, and as such, of the highest and holiest of man's duties."

Such difficulties were real ones to the sincere young Friend of the last generation. Elizabeth Woods, the younger sister of our student, who died just two months before him and is recorded also in this volume, used to tell how she hated her Friends' bonnet, and on one occasion flung it into a pond ! And to Jane West, the plain headgear (" if the riband was worn over the top of the bonnet, it was a decided step backward ") the absence of colour and brightness, the forbidding of all music, made her entrance to York School distasteful, though its inmates made it beloved. We have travelled far since those days.

In 1850 J.H. notes :—

" Much engaged in distributing tracts ; much zeal in attending Meetings and schools during this year."

Reviews of Tracts appear in the Diary, and the volume ends with a solemn resolution :—

“That I will, if possible, devote every day the hour from 8 to 9, excepting the time required for breakfast, to religious reading, meditation or prayer ; and the hour from 10 to 11 every night to the same purpose and a review of the day.”

It is only fair to add that his humorous comment long after was :—“Apparently not kept.”

For a few years his future was uncertain. He wished not to go into private practice, which was full of temptations prejudicial to the soul's welfare, including that of accumulating wealth. The Medical Officer to some Charity, working amongst the poor, seemed to him to have the best chance of benefit to his fellow-men and his own religious growth. He was offered an interesting and well-paid post for six months in the Crimea, during the war, which he greatly wished to accept, but could not persuade his father that peace principles would allow of it. It has been said that he thought of being a missionary, but this was probably in a general sense ; he wrote to his father in 1851 that

“A medical education is perhaps above all other temporal accomplishments useful to a home or town missionary, or, indeed, even in foreign lands.”



JANE PYNSENT HUTCHINSON

It was not until 1860 that the invitation to a Conference at Ackworth on " Friends' Association for aiding in the diffusion of Gospel Light amongst the Heathen " was issued by George Richardson, of Newcastle. A copy of this is still pasted into Jonathan Hutchinson's diary ; and it was a pleasure to him for many years to be Hon. Medical Officer to the Friends' Foreign Mission Association, which, however, was not started until 1866. Various openings seem to have finally fixed him in London, where, in 1856, he married and settled at 14, Finsbury Circus.

Jane Pynsent West was the youngest daughter of William West of Leeds and his wife Jane Bracher. Although of Friendly family on both sides, she was not brought up as a strict Friend. Music was an intense joy to her ; painting was one of her earliest and latest pleasures. Her youth was somewhat overshadowed by a sister's death, and by pecuniary losses which saddened her father. On his death, she removed to Stoke Newington with her mother, to make a home for one or more brothers. Jonathan Hutchinson used to say he first met his wife from being called in to see her professionally ; but he had known her brothers already. He and she must have heard some identical sermons in York Meeting, for his last year in York was her

first year at Castlegate School, where his master, Caleb Williams, was a familar figure.

“The atmosphere of our time was not favourable to flirtation,” she says. “I do not remember the existence of a single young man friend in York, and it is very honourable to the School that their existence was not thought of at that stage of ours.”

The 14 year old girl had watched her future husband as a dark figure amongst others throwing water into a blazing warehouse in York, though she did not know it till long after.

In writing to ask his father’s consent to the engagement, J.H. says that :—

“From the age of 9, excepting when at boarding schools, she has been a regular and zealous teacher in a Friends’ First Day School.”

He himself was keenly interested in this work at the time. However romantic the attachment, it had to be presented in serious and Friendly terms to the staunch Quaker at Selby, who pondered it long before he replied, but was always a kind father to the young couple. They duly made a “Presentation of Marriage” in Meeting, when Christine Alsop was appointed to enquire into the bride’s “clearness, etc.,” and in July, 1856, they were married at Stoke Newington, Robert and C. Alsop being their “caretakers.”

Thus began the London life. Hospital appointments, private practice, research, examination and teaching ; papers, books and lectures ; rewards, Presidentships and degrees ; all these need not be dwelt on here. It was full of hard work, but the work was full of interest. As a leading newspaper said after his death :—

“ The list of honours he received at the hands of scientific bodies in the United Kingdom and foreign countries is almost unexampled. Thus, apart from the Royal Society, which made him a Fellow, the Universities of Glasgow, Cambridge, Edinburgh, Oxford, Dublin and Leeds all in turn conferred honorary degrees upon him. He also belonged to the Hunterian, Ophthalmological, Neurological, Medical and Royal Medico-Chirurgical Societies. At one and another he was chosen President, and the number and variety of the objects of these organisations is sufficient to show the catholicity of his tastes, and the leading position he came to occupy in many departments of medicine. It was indeed much less as a pure surgeon than as an accurate clinical observer of an original turn of mind, that Sir Jonathan made his great reputation.”

It was three years after his marriage, at the age of 31, that Jonathan Hutchinson took up one great piece of his life-work, being elected Assistant Surgeon to the London Hospital. A “ Hutchinson Tri-Annual Essay Prize ” was founded in 1883 to commemorate his 25 years there. A perpetual student, the Medical School was always

near his heart. The London "Students' Picnics" were great days at Haslemere, with feasting in the old wreathed barn, and botanical discussions on the hills.

In London his lectures set before them high ideals; the uses of imagination, the importance of personal observation.

"The amount of human energy wasted, or worse than wasted, at the present time is incalculable," he said at the opening of his second winter session. "The true use of benevolence is to nerve a man onward in the resolute pursuit of knowledge." In another address he urges them to "Be courageous and come close up to things. Never despond; rely upon the indestructibility of all force. Keep the highest motives clearly in view. Work always and hope for great results. Regard medicine as a progressive science. Do not prepare merely to practise it, but hope to improve it."

For nearly twenty years the family home was in Finsbury Circus, but at No. 4, where for a time students came to lodge. The fourth baby arrived just when a student lay ill of small-pox in the house, and the child was hastily vaccinated. It was a happy day for the mother when students no longer had to be taken. In 1874, for professional reasons, though with much hesitation, a move was made westward, to 15 Cavendish Square.

Country life was dear to both, and they believed in it for their children ; in 1866 a country home had been found at Haslemere, in which the children's holidays and the father's week-ends were spent whenever possible. The married life was a very simple and frugal one together, when it began. It widened out, as lives will, into a full and sometimes anxious one, in which interests were continually more pressing. There were many causes with which Friends who knew Jane Hutchinson still connect her in thought ;—the Home Mission Committee, the North Eastern Hospital, the Peace Committee, and others. She was a diffident speaker, but a sense of duty gave her courage. Her addresses were more often in the form of papers, written when one was asked for. Verses were easy to her ; and to her inventive mind and clever fingers, of the making of small garments there was no end.

One sometimes wonders in older life how the father and mother of ten children can carry on an ordinary useful life like other people. But neither children nor parents felt that there were too many. One great grief came in the death of the youngest boy, at the age of nine. He was running in the Square garden and fell. His knee was scratched ; in a few days lockjaw set in, and the mother watched him slowly die.

Three years later, her name was added to his memorial stone.

Thirty years the married life had lasted. Now, to her husband and children "life crept long on a broken wing." Though it is a quarter of a century since she passed away, the thought of her is vivid still. And the more one thinks of her personality, the more it seems impossible to describe her.

Westminster Mothers' Meeting had been one of her dearest interests, and at the time of her death she was planning a cottage where the children of others might get the country air which had helped her own. The scheme was carried out in her name in the following year, and has now touched a second generation of the mothers.

Jonathan Hutchinson seldom took long holidays in younger life, but at the age of 73, he went to South Africa to investigate leprosy, and came back to work under a real "concern" for the unhappy lepers isolated on Robben Island. Two years later he went to India on the same quest, and spent much time lecturing and writing on the subject when he returned. His 80th birthday found him in Switzerland, and his last journey was to Norway, investigating leprosy. "He never said in his life that he hadn't time,"

until the closing months, when he would sometimes sigh that there was so much still to do, so little time and strength to do it.

In his last winter but one, when unable to go much out-of-doors, he found interest in the contents of his daily wood basket. Every piece was examined, and many were put by, because they illustrated a similarity between cancer, tumours, etc., and the canker of trees. It was a new thought, and was mentioned as such, quite independently, by a foreign medical man at the International Congress held in August, 1913.

The publication of Darwin's great book, in 1859, was an event to all men of science. It could not but leave its mark on Jonathan Hutchinson. Gradually his striving after religious truth altered. His thoughts on it were differently expressed. Sunday became a day on which he preached, in his Museum, the lessons of Nature and Poetry.

"I desire to keep, not Sundays only, but every day holy unto the Lord," he wrote. But he gave "unto the Lord" another meaning from the old one: a wider meaning, he would have said. He still read the Bible constantly; in small volumes it went the rounds in his London carriage, and in very large type it was the last book he could see to read to himself

in old age. But it was more from interest than a sense of duty.

With regard to the differences in creed and faith between himself and his grandfather, he writes :—"Although they may at first blush seem considerable, if not paramount, are perhaps much less important than many suppose. They are differences in phraseology and in models of thought and belief, rather than in the thoughts and the beliefs themselves."

"Religion consists rather in becoming than believing." . . . "The reverent pursuit of knowledge 'truth' is the highest vocation of man."

. . . "The unseen is real. The future is as real as the past." . . . These were some of his thoughts, and he claimed that his faith grew more rather than less spiritual.

"Advance in physical knowledge may rid us of superstitions, but it will never do otherwise than help true faith and tend to devotedness of life."

So he believed, and his own life bore it out, though at times it seemed to be in some loneliness and sadness. He could not be content with any sham agreement. "To replace by the perception of responsibility the impulse of personal ambition" was one of his fine ideals to set before the young men whom he taught. And the fact

that we are each one part of the slowly moving great whole, bound to live for those who follow, was one great point in his teaching to the end.

“*Respice finem*,” he said. “Whatever may be the changes in detail of our religious faith, we still have no sounder rule of action than regard for the future. So act in the day that night may applaud, so fight that you may win. Disregard all passing accidents, think not at all of display, think only of the result. In life think of death; but of death not as the end of life, but simply the conclusion of one chapter.”

And now for him that chapter is concluded.

At the age of 50, Jonathan Hutchinson had written in his diary :—“For we live by hope, we breathe the glad air of a bright futurity, and so we live or else we have no life.”

Thirty years later, he directed in his will that over his grave should be inscribed the words :—

A Man of Hope and Forward-looking Mind.

What the scientific world thought of Dr. Hutchinson is shown by the following extracts from *Nature* and the *Lancet*.

“When the history of modern medicine comes to be written” said the former journal for June 26, 1913, “it is certain that Sir Jonathan Hutchinson, who died in his eighty-fifth year at Haslemere, on June 23, will occupy a more prominent position than that usually assigned to

him by his contemporaries. He had the misfortune to be at work when Pasteur and Lister opened up new, attractive, and practical fields of research, carrying with them all the eager intellects of a younger generation, and leaving the subject of this notice to explore the inexhaustible fields of clinical medicine. From the year 1844, when he was apprenticed to Dr Caleb Williams, of York, at the age of sixteen, until the day of his death, within a month of finishing his eighty-fifth year, he never ceased to study the manifestations of health and disease, and to place his observations and inferences on record.

“Sir Jonathan Hutchinson was an inductive philosopher, who patiently and accurately collected facts to provide a sure basis for the principles of scientific medicine. The monument he leaves behind him is seen in the volumes of the ‘Archives of Surgery,’ ‘Atlas of Illustrations of Clinical Surgery,’ and the hundreds of clinical records which are to be found in medical literature of the last fifty years. He leaves behind him no brilliant discovery to fix his name in the public memory, and yet it may be claimed for him that he did more than any man of his time to solidify the foundations of the surgeon’s art.”

“At the Royal College of Surgeons of England he was” wrote the *Lancet* of the same week, “a marked man from the first; he filled many posts in the College and devoted a great deal of time to questions of education. He was upon the Court of Examiners from 1880 to 1887, was elected upon the council in 1879, and became President in 1889, holding the office only one year. In 1891 he delivered the Hunterian oration in the form of a rough but shrewd comparison of

Hunter to Aristotle ; the oration was not at the high pitch of eloquence to which some of the Hunterian orators have attained, but again it showed Hutchinson as the champion of industry. The qualities which in his opening address to the students, soon after he joined the staff of the London Hospital, he advocated as making for wisdom are the qualities which, in the character of a past President of the College of Surgeons, he recommended to the notice of his audience as characteristic of the great John Hunter.

“He was a member of many medical societies, and was president of the Royal Medical and Chirurgical Society 1894-96, the Pathological Society 1879-80, the Hunterian Society 1869-70, the Ophthalmological Society 1883, the Medical Society 1890, and the Neurological Society 1887. Such a collocation of presidencies can hardly have been held by any one man before. He was a Fellow of the Royal Society and of many foreign learned bodies, and a corresponding member of the *Société de Chirurgie de Paris*. He sat on two Royal Commissions—that appointed in 1881 to inquire into the provision for small-pox and fever cases in the London hospitals, and on the Royal Commission on Vaccination. He was not only an honorary doctor of the University of Cambridge, but Leeds made him D.Sc., Glasgow LL.D., and Dublin M.D. He acted as honorary secretary to the Sydenham Society, and did his best to restore that society to its early fame. He was knighted in 1908, having, it is commonly reported, previously declined the honour.

“The educational side of his work is illustrated, firstly, by his keen interest in post-graduate study, and, secondly, by his belief in the value of museums

as sources of instruction. The Polyclinic or Medical Graduates' College in Chenies-street, W.C., owes much of its vitality to him, and its origin almost entirely. At his London house in Park-crescent he built on a series of rooms which were hung with a collection of drawings, representing varied pathological conditions, and formed during 30 years of clinical work. Here he gave lectures or demonstrations at certain times, to which all medical men were welcomed. With the help of friends, who brought interesting cases, he held these demonstrations weekly, and they proved most attractive and were largely attended. Ultimately it was decided to place these clinical gatherings on a more systematic basis, and the Polyclinic was the result. The late Sir William Broadbent, Dr J. Fletcher Little, and others united with him in procuring funds for and starting this institution. He advanced the money for the purchase of the building, and contributed largely to the support of the scheme for many years. Until a few years ago his name constantly appeared as a lecturer among the list of lecturers, and he sought in every way to promote the interest of the college. The collection of pathological drawings, which he made at his own expense and presented to the institution, is a remarkably valuable and varied one, and represented a large expenditure of money and time on his part. It is probably the most extensive of its kind in any country.

“Both at Haslemere, where he resided for many years and was a considerable landowner, and at his native place of Selby, he established local museums, having for their object popular instruction in natural history. At Haslemere

geography and history are illustrated side by side with geology and the different forms of animal and vegetable life appropriate to the particular strata, thus illustrating his ruling idea that the inter-relation of information is the foundation of knowledge.

“We have not attempted a detailed account of his long and busy life, but from what we have said it will be gathered that in Jonathan Hutchinson the medical profession has lost one of the great figureheads of Victorian medicine. He came to the front with original work of the most valuable sort 20 years before Lister’s work had led to the establishment of bacteriology as a science, and he died in his eighty-fifth year with his authority unimpaired and his fame confirmed.”

RUTH IRWIN 87 22 4 1913
Carlisle.

RACHEL ANN JACKSON .. 52 23 12 1912
Garstang.

HANNAH MARIA JACOB .. 88 29 8 1913
Bayswater, London. Widow of Robt. Jacob.

WM. RICKMAN JEFFREY .. 76 14 10 1912
Ashford.

MARY JONES 66 9 2 1913
Leominster. Wife of Wm. Jones.

DAISY KAY 19 14 5 1913
Bradford. Daughter of Ed. and Eliz. Kay.

MARGARET KEAN 67 1 6 1912
Bollington, nr. Macclesfield. Widow of Timothy Kean.

ELIZABETH KELSALL	..	51	22	5	1913
<i>Wyresdale.</i> Wife of George Kelsall.					
MARY KEMP..	..	87	15	1	1913
<i>Brighton.</i> A Minister.					
HENRY KERSHAW	..	—	9	8	1913
<i>New Barnet.</i>					
MARGARET KING	..	101	11	4	1913
<i>Southport.</i>					
SARAH KING	..	63	12	12	1912
<i>Claygate.</i> Widow of Fredk. E. King.					
DOROTHY HANNAH KITCHING	78	20	8		1913
<i>Malton.</i> Widow of James Kitching.					
ELIZABETH KITCHING	..	80	21	10	1912
<i>Bewdley.</i> Widow of Langley Kitching.					
LOUISA KITCHING	..	77	7	10	1912
<i>Clevedon.</i> A Minister. Widow of Wm. Kitching.					

Louisa Kitching was the fourth child of James and Esther Wilmot, and was born at Bristol in 1835. An eager, high-spirited child, ardent and impulsive in everything she undertook—with pretty curly hair and a colour “like a wild rose”—she spent a very happy childhood.

She was sent to Sidcot School in the days of Benjamin and Ann Gilkes, but she only stayed two years, and then went to a private school, where her greatest “fault” was her quickness at figures. “Go to your seat,” said the teacher



LOUISA KITCHING

sharply, one day, "you cipher like a boy."

When Louisa Wilmot was only fourteen years old her mother died very suddenly. This sorrow was the first of a long series of trials and bereavements, which all through her life had a peculiarly chastening effect.

She went as a teacher to Sidcot School when she was twenty one, and is still remembered lovingly by her pupils. In 1862 she was married to William Kitching, and they began their long and happy married life of 44 years in a small house at Ackworth. They had a large family, and very limited means, but found so much pleasure in their little ones and in the life of the School and of the Meeting that the years passed happily away. In 1880 William Kitching's health broke down, and the family moved to Southport, where, under altered surroundings, health was restored, and a little school gradually built up. A time of prosperity followed, and the school grew to a considerable size—a prosperity largely due to the energy and devotion of the busy wife and mother.

During these years, William and Louisa Kitching both having been recorded as Ministers and constantly exercising their gift, visited and helped many small Meetings, particularly in the Yorkshire Dales, where the holidays were frequently spent. At this time also, acquaintance

was made with General and Mrs Booth, which ripened into a sympathetic friendship, and William and Louisa Kitching became deeply interested in the wonderful work of the Salvation Army. Afterwards, their only remaining son was given by them to the Salvation Army work.

For many years Louisa Kitching's health was very feeble, in spite of her cheery spirit and active energetic ways, and in 1894 the School at Southport was given up, and a new home established at Clevedon, where the last eighteen years of her life were spent.

The last few years were saddened by the long illnesses of her husband and her daughter Gulielma. Frequent attacks of malaria and increasing depression became customary, but in spite of all, she was active and alert both physically and mentally, right up to the end. Her ministry in the Clevedon Meeting was marked by a consistent love for Christ, while her beaming face and gentle sympathetic spirit spoke eloquently of the joy she found in her Saviour. She was an earnest Bible student and her mind was stored with sacred poetry and many passages of Scripture, which in long wakeful hours were a source of great comfort and consolation.

Louisa Kitching died in her 78th year, leaving behind her fragrant memories of a Christ-like life. She made religion a real thing, touching all the affairs of daily life, and her love for Christ beautified a naturally lovable disposition.

MATTHEW KNIGHT 73 27 10 1912
Stockport. Died at York.

WM. LAMBERT LARGE .. 64 2 1 1913
Newcastle-on-Tyne.

MARY GOWER LAWRENCE . 36 28 3 1913
London. Died at Falmouth.

GEORGE ROBT. LEES .. 7wks.15 1 1913
St. Ives, Hunts. Son of Herbert and S. F. Lees.

WALTER LEICESTER .. 59 1 8 1913
Liverpool.

THOMAS LESTER 82 21 8 1913
Penrith. An Elder.

RACHEL LEWIS 76 24 11 1912
Bessbrook. Widow of John Lewis.

THOS. COOPER LINDSEY .. 82 15 3 1913
Holloway, N. A Minister.

THOMAS LITTLE	75	27	12	1912	<i>Birmingham.</i>
MARGARET LITTLEBOY ..	57	6	10	1912	<i>Birmingham. Died in London. Wife of Wm. Littleboy.</i>
BEN LITTLEWOOD	76	12	9	1912	<i>Cowcliffe Hill, Huddersfield.</i>
ALFRED LORD	42	17	1	1913	<i>Oldham.</i>
MARY ANN LOVELL ..	88	16	3	1912	<i>Northampton. Widow of Samuel Lovell.</i>
MARY ANN MACDERMID ..	73	12	12	1912	<i>York. Widow of Colin Macdermid.</i>
ELEANOR MACFARLANE ..	78	6	4	1913	<i>Sunderland. Widow of Robt. Macfarlane.</i>
ELIZA MALCOMSON ..	82	8	3	1913	<i>Clonmel. Widow of Thos. Malcomson.</i>
MARY ELIZABETH MALONE .	53	4	1	1913	<i>Belfast. Wife of Alfred Malone.</i>
ELIZABETH MCGRATH ..	50	29	3	1913	<i>Holloway, N.</i>
JAS. HAWORTH MARRIAGE .	74	28	9	1913	<i>Ross.</i>
BEDFORD MARSH	81	4	5	1913	<i>Kingston. An Elder for many years.</i>



JOSEPH CHANDLER MARSH

JOSEPH CHANDLER MARSH . 70 8 3 1913
Belfast. An Elder.

Belfast Meeting and the Society of Friends in Ireland have sustained a heavy loss by the death of Joseph Chandler Marsh on the 8th of March, 1913, in his 71st year. He was born at Dorking, Surrey, in 1842, and was educated at a private school in Hertford, afterwards serving his time to an architect in Darlington. In 1864 he removed to Belfast, and in 1876 he married Arabella S. Walpole, of Queen's County, who survives him, as do also his entire family of five sons and two daughters.

One who knew him as a young man writes :—

“ His devotion to the study of his profession was unremitting. Although perhaps not so proficient a draughtsman as some others, he possessed the compensation of a quite remarkable ingenuity and activity of mind, qualities which he displayed indeed during the whole of his professional career. Nor could anyone be long in his companionship without being impressed by the deep seriousness of his character. The Friends' Sunday School at Skinnergate early claimed his service. Here for a considerable period he conducted a large infants' class, in the management of which he was most successful. Later on he had an older boys' class; and especially in the homes of any who were stricken with illness, he played a very loving and helpful part.”

Joseph C. Marsh's professional talents were always liberally given for the use of the Society of Friends and for other charitable purposes. The fine front building of the school at Lisburn, erected in 1885, and the dining-room, erected in his fiftieth year, are monuments to his skill. Educational work ever occupied a large share of his thoughts, Ulster Provincial School claiming his chief attention. For over thirty years he was an indefatigable member of the School Committee, and for fourteen years he was its Clerk, a position he never regarded as one of personal honour, but as one offering great opportunities for service; and his whole energy and thought were thrown unreservedly into the work connected with his office, the carrying on, improvement and development of any institution with which he was connected, making very heavy claims upon his time.

He was a constant attender of all our meetings, both on Sundays and week-days, and was never absent except when unavoidably prevented. The same may be said of his attendance at all Society Meetings, Monthly, Quarterly and Yearly, in all of which he took a most interested and helpful part. He was Assistant Clerk and Clerk of Lisburn Monthly Meeting for twenty years, and occupied similar positions in the Meeting on Ministry and Oversight of

the Quarterly and Monthly Meetings. Having been appointed an Overseer early in life he was for several years one of the only two men overseers in Belfast Meeting, and for the last twenty-five years he held the office of Elder. In both positions he showed a deep sense of the responsibility to which he had been called. In 1892 he was appointed as one of those to arrange for Friends travelling in the ministry in Ulster. He spoke of this service as having afforded him one of the chief privileges and blessings of his life, as it enabled him to feel that he became a sharer in the ministerial labours of such Friends, although not himself called to the work.

Joseph C. Marsh took much interest in the trust property of Friends in Ulster, in the Meeting House libraries, and the care of the poor. For about thirty-three years he was treasurer of Belfast Meeting, also looking very carefully after its premises. His was an ever ready hand to help where help was needed, even in a project to which he might at one time have been opposed. As a striking example of this may be mentioned his opposition to the plan of holding the Irish Yearly Meeting in Belfast; but after it was decided in Dublin in 1907 to hold the 1908 meeting in the northern town he was one of the most active in planning and preparing for it, so that every arrangement might be perfect.

To a Friend who visited him frequently during his last illness, he said :—

“ Yes ; I have given a great deal of my life to the interests of the Society of Friends, and I do not regret one hour so given ; my frequent thought and desire in this illness are that our younger Friends will come forward and fill our places in the work of the meeting.”

And to a further remark he replied :—

“ Yes ; I am waiting and longing for the call. I am at peace with God and with man,” assenting to the remark that it is not of works but of grace, through the precious blood of our Lord Jesus Christ. While able, he much enjoyed fellowship and worship in his room with those who visited him.

It was not by any means to Friends alone that his life's interest was given. The philanthropic work of the city had his warm interest and support. He acted for some time as Honorary Secretary for the Royal Victoria Hospital, of whose Managing Board he was for many years an active member ; also serving as Honorary Secretary to the Governors of Brown Street Schools. An earnest advocate of Temperance and Peace, he aided in the founding of the Belfast Peace Society, composed of members of the various churches, and was its secretary.

The need for recreation in the form of personal enjoyment did not appear to be felt by him, as with his numerous interests and the Meetings he attended, he found constant variety of occupation. He took no part in any outdoor games, but until quite recently was a very rapid walker. Living about two miles from his business he got considerable exercise going to and from it. In the evenings, during the time of the school holidays he would often enjoy a game of chess or draughts with one of his children, but his chief evening occupation was reading. Fiction never occupied his time, his favourite books being biographical. The *Annual Monitor* was a special source of interest to him, and he did much to increase its circulation in the district in which he lived.

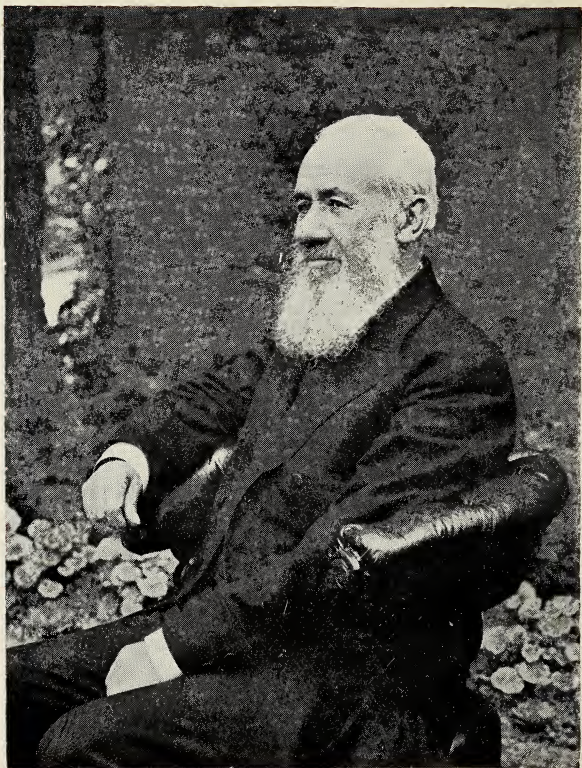
Only about eight weeks before his end was he obliged to relinquish active business. From that time he quickly lost strength, suffering from bronchitis, heart trouble, and other complications. For about six weeks he was unable to lie down, and his sufferings during the last fortnight were severe.

A modest and unassuming Friend, he would have been the first to disclaim any merit of his own, but the words of the Apostle Paul appear applicable to him :—

“ I have fought a good fight, I have finished

my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day."

RACHEL MARSHALL	.. 42	25 10	1912	
<i>Norwich.</i> Widow of George M.				
RUSSELL MARTIN	.. .. —	15 11	1912	
Formerly of <i>Worthing</i> . Buried at <i>Croydon</i> .				
MARGARET HANDLEY MASON	77	7 11	1912	
<i>Nr. Preston.</i> An Elder. Widow of John Mason.				
SARAH HANNAH MEEK	.. 61	25 5	1913	
<i>Thirsk.</i> Wife of John Meek.				
WM. JOHN MERCY	.. .. 57	11 4	1913	
<i>Birmingham.</i>				
WM. MEWHORT	.. .. 69	11 5	1913	
<i>Glasgow.</i>				
EDWARD MILES	.. .. 81	16 7	1912	
<i>London.</i>				
JOHN JAS. MINIKIN	.. 48	15 6	1913	
<i>York.</i>				
HENRY MONUMENT..	.. 84	11 4	1913	
<i>Heacham, Norfolk.</i>				
ANNA MOORHOUSE	.. 62	8 6	1913	
<i>Leeds.</i>				
GEORGE MOORHOUSE	.. 64	16 6	1913	
<i>Leeds.</i>				



HENRY STANLEY NEWMAN

MARTHA ANN MOORHOUSE .	89	8	10	1912	
<i>Honley, nr. Huddersfield.</i> Widow of Joseph Moorhouse.					
NATHANIEL MORGAN ..	73	31	10	1912	
<i>Hereford.</i>					
JOHN MORLING	55	19	4	1913	
<i>Aldringham, Suffolk.</i>					
JOSHUA MORTIMER	69	26	9	1912	
<i>Scholes, nr. Cleckheaton.</i>					
ISAAC MORTON	78	15	10	1912	
<i>Bath.</i>					
CATHERINE MURPHY ..	88	10	8	1913	
<i>S. Hackney, N.E.</i> Widow of Robt. Murphy.					
ESTHER ELIZABETH NAISH .	4	31	8	1913	
<i>Birmingham.</i> Daughter of Samuel C. and Ada Naish.					
ALICE NASH	59	23	6	1913	
<i>Manchester.</i> Wife of Wm. Nash.					
WINIFRED NANCY NEWBERY	18	18	8	1913	
<i>Downham, Essex.</i> Daughter of Fredk. and C. H. Newbery.					
ELIZA NEWLAND	87	3	12	1912	
<i>Brighton.</i> Widow of H. Newland.					
HY. STANLEY NEWMAN ..	75	23	10	1912	
<i>Leominster.</i> A Minister.					

Henry Stanley Newman was born in Liverpool in 1837. He was educated at Bootham School, York, and subsequently was apprenticed

to the grocery business of Marriage Wallis at Brighton. On the completion of his apprenticeship in 1858, he entered his father's business as a grocer at Leominster, and for the rest of his life made his home in that quiet little country town. He was married in 1863 to Mary Anna Pumphrey. Their married life lasted for forty-five years, the earlier half of it being spent at the business house in Broad Street, a roomy, old-fashioned family home, which, together, they made a centre of warm hospitality and many-sided interests. The dining-room, sitting-room, counting house, laundry and kitchen were all in turn requisitioned for Committees and Meetings on Home and Foreign Missions, First Day Schools, Bible classes, Temperance and Education work and Tract distribution, and for Tea Meetings and Prayer Meetings.

The Leominster Orphan Homes were founded by H. S. Newman in 1869, and remained under the active personal management of himself and his wife as long as health and strength permitted. The Orphans' Printing Press was started as an adjunct to the Homes in 1873, and being next door to his own home in Broad Street it came under H. S. Newman's immediate care.

The Leominster Adult School was begun in 1858 with H. S. Newman as one of the teachers. It became an important influence in his life,

and was one of the best pieces of work which he did for his town. His enthusiasm for the School never wavered, but inspired many of the men he taught to become teachers and evangelists themselves. The morning Bible lesson was often repeated later in the day in the country villages by those who had first been learners. Probably H. S. Newman was never happier than when surrounded by his men, answering their questions, learning their outlook, and opening up the Bible to them. For fifty-four years he was their "teacher," and in the last months of his life when other interests were forgotten or had become too burdensome, "the men," and "the school," were constantly in his mind.

H. S. Newman was Honorary Secretary of the Friends' Foreign Mission Association from its commencement in 1865 to the time of his death. Its formation was largely due to the attention he drew to the subject in his pamphlet on "Foreign Missions Reviewed, with suggestions for the formation of a Friends' Missionary Society." He championed the cause of Foreign Missions with a zeal and determination combined with an amount of hard work, which went far to alter the whole attitude of the Society of Friends on this subject. He made personal friends of all the earlier Missionaries, entertaining them and their families in his home, corresponding

with them when abroad, fighting their battles against indifference or discouragement, and for many years undertaking a large share of the business arrangements as well as of deputation work. A Missionary expressed the feeling of many when he wrote :—

“One can hardly think of the Friends’ Foreign Mission Association without thinking of him as its embodiment and exponent.”

H. S. Newman was recorded a Minister in 1869, and beginning with his own Monthly Meeting, he exercised an increasingly wide service for the next thirty years. His was always a Ministry of hope and joy, founded on a warm evangelical faith, which made service for his Master the best thing that this life could offer. It was a message of liberty, the call to serve which was largely responded to among younger Friends who had been held back by the repression and rigidity of an older generation. The revival of the Friends’ Meetings in Herefordshire and Radnorshire was mainly due to the inspiration of his Ministry. He was Clerk of the Monthly Meeting for over twenty years, and later on was Clerk of Western Quarterly Meeting for six years ; and by the encouragement he gave to others, as well as by constant activity on his own part, he fostered the spiritual life of the Meetings. The active service of these fruitful years cannot be

detailed. It involved constant travelling in the visitation of Meetings all over the United Kingdom, sometimes with a Minute for service, often to address First Day Schools, or to conduct a series of Meetings. He was a member of the Home Mission Committee from its commencement in 1882, and, during its earlier years especially, he took an active share in its work. The winter of 1880-81 was spent in visiting India on behalf of the Friends' Foreign Mission Association. In 1888 he entered on an extended visit to Friends in America, following largely in the steps of his late brother-in-law and intimate friend, Stanley Pumphrey. In the latter part of the visit he was joined by Mary Anna Newman. He visited all the Yearly Meetings in America then in existence, entering with warm-hearted sympathy into the varied problems of American Friends, finding an open door amongst them. In the winter of 1897 he visited Pemba, going out with Theodore Burt to begin the Friends' Industrial Mission in that island. Writing fifteen years later, T. Burt says :—

“Together we faced difficulties, discouragements and hardships. Through it all, that wonderful prayerful, hopeful spirit, under the Divine blessing sustained us. It was a hard task for a man of his years. . . . Certain characteristics were strongly developed in H. S. Newman. His absolute trust in God,

his faith in Divine guidance, and therefore his assurance that all would work out right ; perhaps this gave birth to his wonderful hopefulness."

Such a ministry was founded on a constant study of the Bible. It was astonishing how much time, in the midst of his active life, he managed to give to daily Bible study. When at home, as soon as his letters had been sorted after breakfast, nothing was allowed to interrupt his reading. This regular study kept his ministry fresh and always worth hearing, and lay at the back of the mental and spiritual growth which characterised him till he was an old man. He was Honorary Secretary of the local auxiliary of the British and Foreign Bible Society for over forty years, and in 1910, in recognition of his long service, he was made a Life Governor.

His wide knowledge of the Society of Friends and his varied service for it caused him to be chosen as Editor of the *Friend* when, at the beginning of 1892, the paper was changed from a monthly to a weekly periodical ; and for the last twenty years of his life the editorship had a first claim on his time. It was congenial work to which much of his previous experience had led up, and to a large extent he had the confidence and sympathy of Friends in his direction of the paper.

The following extracts from letters received after his death show the impression made by his ministry—and service. One who knew him long and well wrote :—

“ He has been my life-long friend since we were at school together at Charlbury, and there were few ‘ forward ’ movements in the Society of Friends in which we were not fellow-workers for many years. He was essentially a strong man, and the Society will never know how much it owed to his influence and energy in pushing forward Home and Foreign Mission work, to say nothing of his zeal for his orphans, his tract and printing affairs, and his editorship of the *Friend*. Many, too, for his evangelistic labours, will rise up and call him blessed.’ ”

A Home Mission worker wrote :—

“ What Paul was to Timothy he was to me. Owing to his faithful life and service the present history of the Society of Friends is what it is. When he commenced to work everything pointed to closed Meeting Houses and silent Meetings.”

His sympathy with younger Friends is thus referred to by one of themselves :—

“ He always seemed to belong to the whole Society, and though I don’t think I ever spoke to him, I always felt him to be a friend, and nothing of a stranger.”

Another says :—

“ When I was a girl I always was so glad to see him, and to hear him speak ; he was such a

type of true cheerfulness and gladness. I think 'radiance' describes it—a radiance that was truly divine."

Friends of his own generation wrote :—

"As a pioneer in our Foreign Missionary work, in our Home Missions, in the care of the orphans, and in the Leominster tracts and other publications, he will live. Especially by his clear-cut addresses in Meetings for Worship and other gatherings, he has placed our Society under a debt of obligation to him."

"We honoured him as one of the chief leaders of healthy progress in the Society of Friends, one who did more than most to revive her from deadness and to make her once more a spiritual power in the land."

"He was a man of so vivid a personality, so many sided in his interests and so great in his passion for all that was true and good and helpful that it will be long before we see his like again."

In 1885, after his father's death, the family moved to Buckfield, just outside the town, where the quieter surroundings were a welcome relief to the busy life of affairs. Here the many interests were carried on with unabated energy until 1904, when the serious illness of his wife brought to a close her active share in them. The home life now centred round the invalid, and H. S. Newman did not like to be away long. In 1908 the parting came, and he went softly ever afterwards. The mainspring had gone

and little else mattered. One thing after another was quietly dropped. Physical strength gradually failed. The long country walks which had always refreshed him, grew shorter and were given up. Very gently the tired servant was taken to the rest he longed for.

One who knew H. S. & M. A. Newman well both in public and home life wrote :—

“ What made him so strong, so resourceful, so constructive ? These two things chiefly. All through his manhood he looked to God’s guidance as a reality. He lived and worked in the sense of that heavenly presence. And at his side was an earthly presence, inspiring, comforting, supplementing, whose aims were his, and whose gifts her own. Henry and Mary Anna Newman were real and warm and human ; they would have been the last to claim perfection. But they showed wonderfully the possibilities of inspired daily life.”

ELLEN NUTT 69 19 7 1913

Weeton. Wife of John Nutt.

LUCY OCKENDEN 7mo. 24 7 1913

Kingston. Daughter of Richard and L.
Ockenden.

MARY SOPHIA PACE .. 74 21 4 1913

Monken Hadley.

ALFRED PARKER 55 25 5 1913

Clayton Heights.

ROBERT PARKINSON	..	82	23	7	1913
<i>Grange-over-Sands.</i>					
THOMAS HERBERT PEARSON	12		1	1	1913
<i>Bessbrook. Son of Th. H. and M. A. Pearson.</i>					
EMMA MARIA PERRY	..	68	1	2	1913
<i>Stirchley, nr. Birmingham. Wife of Hy. Perry.</i>					
ALICE PIM	..	74	9	10	1912
<i>Belfast. Wife of John Pim.</i>					
CHAS. HOWE PIPER	..	60	25	7	1913
<i>Cambridge.</i>					
SARAH PIPER	..	72	11	10	1912
<i>Ashford. Wife of Horace Piper.</i>					
SARAH ANN PRATT	..	72	7	3	1913
<i>Birmingham. Wife of Walter Pratt.</i>					
JOHN PRESTON	..	72	12	3	1913
<i>Bishop Auckland.</i>					
SUSANNAH PRIESTLEY	..	80	22	6	1913
<i>Hartsheadmoor, nr. Cleckheaton.</i>					
HENRY PROCTER	..	76	27	1	1913
<i>Newcastle-on-Tyne.</i>					
ALFRED PUMPHREY	..	83	6	6	1913
<i>Bournville, nr. Birmingham.</i>					
SPENCER PUMPHREY	..	40	17	1	1913
<i>Bournville.</i>					
HAROLD EDWIN RANSOME	.	44	3	2	1913
<i>Garstang.</i>					

FREDERIC ISAAC RECKITT . . 90 17 12 1912
Hull. An Elder.

Frederic I. Reckitt was the eldest of four brothers, sons of Isaac Reckitt ; but, owing to a delicacy of health and weakness of constitution which characterised the whole of his long life, he was less widely known than other members of the family. But although, from the force of circumstances, his public appearances were rare, his heart and mind were ever exercised towards all religious and philanthropic efforts. Nor was he backward in expressing, for the encouragement of others, his religious convictions and experiences. His voice was familiar in Meetings for Worship. His knowledge of Scripture was large, and his testimony to the sustaining power of his God and Saviour was straight and simple and sure.

Together with his wife he took a warm interest in the Women's Adult School ; and one of his last works was the erection of a number of Alms Houses, or, as he himself preferred to call them, Rest Houses, for the benefit chiefly of aged members of the class.

He possessed a somewhat unique personality. A kindly, and even eccentric, gentleness was very apparent in him ; and to those who knew him long and intimately it seemed as if there was no

one else quite the same as Frederic Reckitt. To them it seemed, too, that as in his heart and life were fulfilled more than a few of the Beatitudes of his Master's Sermon on the Mount, so his departure from this world must have meant for him the inheritance of them all.

KATHERINE REES	39	27	11	1911	
<i>Bristol.</i>					
JAMES RICHARDS	80	24	6	1913	
<i>North Shields.</i>					
AUGUSTA ANN RICHARDSON	76	5	8	1913	
<i>Newcastle-on-Tyne.</i> Widow of Jas. Richardson.					
LUCY ELIZ. RICHARDSON ..	50	15	7	1913	
<i>Chorlton-on-Medlock.</i> Died at <i>King's Lynn.</i> Wife of Thos. W. Richardson.					
MARY ANN RIDSDILL ..	69	9	1	1913	
<i>York.</i> Widow of Thomas Ridsdill.					
CLARA J. HAMERTON ROBERTS	60	4	2	1913	
<i>Tunbridge Wells.</i> Widow of Ch. Hamerton, wife of J. E. Roberts. A Minister.					
ALFRED ROBINSON	53	15	3	1913	
<i>Watford.</i>					
LOUIS ROBINSON	68	10	11	1912	
<i>Hull.</i>					
ELIZA ROWNTREE	72	3	9	1913	
<i>Cotescue, nr. Middleham.</i> Buried at <i>Scarborough.</i>					

FREDERIC BRIAN ROWNTREE	10wks.25	4	1913	
<i>Brandsby, nr. York.</i> Son of Oscar and Isabella M. Rowntree.				
HANNAH AGNES SALT	.. 41	30	4	1913
<i>Manchester.</i> Wife of James Salt.				
DORIS GERTRUDE SAUNDERS	12	23	9	1913
<i>Colchester.</i>				
HENRY SAWARD	.. .. 72	7	9	1913
<i>London.</i>				
FREDERICK SAWER	.. 68	26	3	1913
<i>Wandsworth.</i>				
STEPHEN SAYCE	.. .. 77	3	8	1913
<i>Wanstead.</i> Died at <i>Walthamstow.</i>				
LETITIA ANN SCOTT	.. 91	9	4	1913
<i>Dublin.</i> Widow of Samuel J. Scott.				
SUSANNA ELIZABETH SCOTT	74	3	2	1913
<i>Birmingham.</i> A Minister.				
GEO. FELL SHACKLETON	.. 37	19	7	1913
<i>Crich, Matlock.</i> Son of Richard and C. E. Shackleton.				
ELIZABETH SHARMAN	.. 85	10	12	1912
<i>Mansfield.</i> Widow of Richard A. Sharman.				
ISABELLA JANE SHAW	.. 84	26	3	1913
<i>Dublin.</i> Widow of John Shaw.				
ANNIE JAMIESON SIMPSON	. 68	26	11	1912
<i>Rutherglen.</i>				
SOPHIA BURTT SIMPSON	.. 69	19	12	1912
<i>Derby.</i> Wife of George Simpson.				

THOMAS SKINNER	77	9	7	1913
<i>Kingston.</i>				
HUMPHREY SMITH	77	3	11	1912
<i>Penarth. Buried at Layer Breton.</i>				
SARAH ELIZABETH SPARKES	83	8	3	1913
<i>Brighton. Widow of Hy. Sparkes.</i>				
HANNAH SPENCER	75	27	11	1912
<i>Newholm, nr. Whitby. Wife of Geo. Spencer.</i>				
SAMUEL STANDING	65	27	5	1913
<i>Blackwell, Darlington.</i>				
HALL STANSFIELD	89	30	4	1913
<i>Halifax.</i>				
ELIZA STOKES	75	18	3	1913
<i>Forest Hill. Widow of Walter Stokes.</i>				
LUCY STURGE	43	14	2	1913
<i>Bristol. An Elder.</i>				
SARAH STURGE	85	30	9	1913
<i>Winchmore Hill. Widow of Edward Sturge.</i>				
HARRIET TALLISS	68	19	12	1912
<i>Bournville, nr. Birmingham. Widow of Wm. Talliss.</i>				
JAMES TANGYE	87	4	4	1913
<i>Illogan, Redruth.</i>				

In the early days of April, 1913, at his home in the little village of Illogan, near Redruth, Cornwall, where he was born upwards of eighty-seven years ago, died James Tangye, the eldest of the brothers who founded the world-renowned



JAMES TANGYE

engineering firm of Tangyes, Limited. Of his early days his brother George, says that James doubtless inherited some of his genius from his father's side, but that it came in greatest measure from his mother's, whose father, Edward Bullock, was in many ways a remarkable man. He was selected by Murdock to superintend and take in charge the largest engine made by Watt up to that time. The influence of the grandfather, in fact, combined with that of a well-ordered home, appears to have been paramount with the Tangye boys. James loved to be among the great pumping engines with his grandfather, who sometimes would bring him home on his shoulders dead asleep, dreaming of *engines, engines, engines*. Always happy when helping his grandfather at the smithy (the old man loved to have the clever boy with him), it was not long before he had his own little workshop, where he was constantly to be found, in his spare moments, making lathes, working models of steam-engines, or whatever else came in his way. While but a boy he made a three-inch telescope, purchasing the lenses in the rough and polishing them on his arms in the night as he lay in bed.

After leaving school in 1837, he went to the Copperhouse Foundry, Hayle, where he began at the very bottom. But he was in congenial surroundings, particularly as he was placed in

the shop where the great engines were made. Here he assisted in building Brunel's famous suspension bridge which now spans the Avon at Clifton. The great Brunel himself came occasionally to test the strength of the plates by means of a hydraulic press, tearing some of them asunder to prove their ultimate strength. This press captivated James's attention, and he quickly mastered the principle of its action, storing it away in his receptive mind, to be subsequently so fruitfully applied in his inventions of later days.

Leaving Copperhouse, he went for a short while to a neighbouring wheelwright at Pool, where besides building himself a tricycle, he learned to make a wheelbarrow from stem to stern, including the wooden wheel. He could make a cart-wheel in two days at four-pence per day, equal in quality to any man's work; could paint the carts, and put the names on, as well as anyone, thus saving his master much expense, as his work could match in speed and quality that of any of the skilled wheelwrights whose wages were eighteen shillings per week.

After a time at home, turning his hand to the making of a variety of useful things on his father's farm, &c., he was employed by William Brunton, senr. (who had been an engineering assistant to Brunel), to make some hydraulic

pumps : working at a Holtzapfel lathe with eager interest and pleasure. For a year he was at the Redruth Foundry, during which time a locomotive was built by the firm for the West Cornwall Railway, and called the "Redruth." In 1848 he went to Devonport, and was engaged by Distin and Chafe, who gave him many urgent and important repair jobs at the great dock-yard. His foreman here was a Mr Smiles (brother of Samuel Smiles the biographer). Returning home, he joined his brother Joseph, who was then employed by William Brunton, junr., in scheming machinery for the more expeditious manufacture of blasting fuse. The united skill of the three enabled them to manufacture it in any length required, and for the Franklin Polar Expedition, they made lengths of from 200 to 300 feet, for blasting great depths of ice.

From this time, James was closely associated with his brother Joseph. James's forte was to initiate. He could grasp the intricacies of an engineering problem, however complex, while he was also a good craftsman in hard metals and wood ; but Joseph was the workman *par excellence*. Whatever James schemed in the way of a new idea, Joseph would carry out to perfection, and no difficulty seemed to prove insuperable. They worked in pair-harness, always together ; but Joseph was the faithful

follower through all his simple and beautiful life, and in his eyes no human being could equal his gifted brother.

A period followed during which four of the five surviving brothers were employed at the railway carriage works of Thomas Worsdell in Birmingham. But by and by James, as works manager, requiring some special work done, which he felt he could trust only to Joseph, and that there was only one lathe in Birmingham (their make and private possession) sufficiently accurate for the work, the brothers thought it would be best for Joseph to leave Worsdell's and work independently. Accordingly, a tiny workshop with machine power attached was engaged at a rent of three or four shillings a week. And here the first turn of his lathe was the beginning of the Cornwall Works. It was not long before James decided to join Joseph in the little workshop, in which they had invested all their savings, and in January, 1858, after satisfactory notice, James left Worsdell's, with hearty goodwill on both sides. Richard and George joined in, Edward was recalled from America, and so was formed the firm of the five brothers, under the name of James Tangye & Brothers, 40, Mount Street, Birmingham, afterwards Tangye Brothers, and then Tangyes Limited.

Quickly the firm became known to an ever-widening circle of customers, and an increasing amount of work poured in, almost embarrassing in volume, and taxing the skill and readiness of both the mechanical and financial sides of the business. It became recognised that here was a concern with a special aptitude for, and readiness to take up and successfully deal with the rapid growth of multiplex problems developed by the sudden burst of mechanical engineering which characterised the middle of the last century. James was just the man for such a condition of things, and the state of things the ideal condition for him. Customers scarcely knowing what they required, and inventors knowing quite well what they wanted, but knowing not at all where to turn to get their needs accomplished, followed each other incessantly ; and James, with his ready pencil and quick wits, met them, and speedily impressed them with the conviction that here indeed was the man to do the work if it were to be done at all. The secret of much of the success of this period was his swift application to a great variety of appliances of a few simple but clearly grasped principles. The keenness of his mechanical vision was striking. Most of the requirements were entirely novel—had never been “ requirements ” before ; but it went hard if they did not fall under the prowess

of this young innovator. The "Weston Block"—that remarkable application of the principle of the Chinese windlass, which for years had been knocking at the door of practical embodiment—met its solution at Tangyes'. It was a signal success, and perhaps did more to place the firm firmly on its feet than any other single article of manufacture. Hundreds of thousands have been made, and it is still the simplest of all the varieties of lifting block yet introduced.

Another instance of the power of coming to a rapid and right decision (though it occurred later), is that of the "Special" steam pump. An American inventor came to England to find a manufacturer for making a direct-acting steam pump of an extremely simple type, but was disheartened by the refusal he met with everywhere to give the matter serious consideration. By chance, he saw the name of Tangye in passing their works—went in—saw James—and after a quiet short interview, was able to complete an arrangement constituting the firm the sole makers of the pump. It turned out an extraordinary success from every point of view.

Perhaps no application of an old principle to a new purpose was ever accomplished more completely at a first essay than that shown in the beautiful hydraulic lifting jack. Hydraulic apparatus was generally of a very heavy,

clumsy design. George suggested that a hydraulic lifting jack, self-contained, and of a neat portable design, would meet with a great demand. Certain technical requirements were discussed, and then James, taking out the ever-ready pencil, made a few sketches, from which drawings were prepared and the "jack" made. It has not been found possible, in all the years that have elapsed since the introduction of this most useful tool, to improve it materially either in internal arrangement or exterior form. The employment by Brunel of a number of the firm's hydraulic ship jacks (an older form than the "lifting" type) as an addition to the large number of other hydraulic jacks he had up to then unavailingly made use of, for the launch of the *Great Eastern*, is a classic instance of success in the engineering world.

With overflowing work and abounding prosperity, James could never let his passion for invention, for improvement, for simplification, sleep. One of his later inventions was the widely-known "Tangye" engine—the first of its immensely useful class. Up to that time steam engines were made to no standard pattern, but laboriously, one by one. Each separate engine was indeed *built* rather than manufactured, and with an amount of hand-work that to-day would be regarded as appalling. George Tangye

suggested the design of a steam engine which could be readily made in numbers, to which spare parts could be afterwards supplied, which should be as accessible as it is possible to have a piece of mechanism, and on which machining as much as possible might take the place of hand-work, and both be reduced to a minimum.

James retired to Cornwall, taking with him this exigent problem. He studied all the designs of engines upon which he could lay his hands, with the view to avoiding anything in the nature of copying—with the avowed determination, indeed, to produce something absolutely original. In the course of a few months, finished drawings of a whole series of sizes began to reach his delighted brothers, who perceived that a new form of surpassing simplicity and beauty had been evolved. Like all that ever proceeded from his hands, the design was produced once for all, needing no retouching or modification so long as the conditions for which it was designed remained unaltered. Space forbids description of the result, but George Tangye says of it :—

“The engine in its divesture, in its simple beauty, was indeed a typical production of its author—a Quaker Engine !”

Similarly, inventiveness found other outlets ; but in time the work began to tell upon

James's not very robust constitution, and it is not improbable that, like Joseph, he was beginning to feel some concern at the dimensions to which the business was growing. Neither Joseph nor he ever lost the simplicity of temperament which characterised them in their early Cornish days, and it is likely that the increasing importance of the Cornwall Works somewhat oppressed them. At all events, in 1872, they determined to retire; Edward had done so some years before. Joseph went to Bewdley, in the vale of the Severn, while James took up his residence in the beautiful Aviary Cottage, near to the place of his birth, and there spent all his subsequent life.

For James, retirement did not mean rest. He took up new interests and pursuits, with all the old eagerness of his youth. He built a model workshop, and equipped it with tools and appliances of the most complete character, driven by one of his own little steam engines. Sketches, drawings, and an accumulation of beautifully-executed casting patterns, attested the activity of the deft hands and busy brain of the master. And just as in his boy days, he was a providence to the old women who came to him with their vacillating clocks or broken tea-kettles, he probably devoted most of the work done in his little workshop to the helping of a vast circle

of folk in the surrounding country : repairing, renewing, altering and improving, for no return save the love of his fellows, and his passion for doing.

For the last twelve months he had been visibly failing, and on the 4th of April, 1913, this remarkable Quaker engineer passed peacefully away.

AN APPRECIATION.

Some ten years ago my business took me to Cornwall for a few months' residence. I went there knowing no one, but with an introduction to one who from the day I first called until I left that part of the country made me welcome at any hour and day at his country home.

He was one of those quiet and retiring seekers after truth who seem to belong to a past generation. Born with a great genius which later in life brought him wealth, he still remained the simple, modest workman, proud of his profession, working away in his complete little workshop, stoking his own boiler and running his machinery even after he had reached to four-score years.

When he retired to Aviary Cottage, he devoted his life to getting hold of fisher lads and training them in his workshop to be engineers ; and I remember him telling me with justifiable

pride that every one of them had done well in his profession, and was in receipt of a salary of not less than £300 a year. His chief characteristic was thoroughness. He once asked me if my watch was right; and I said:—

“I believe within half a minute.”

“That won’t do,” he said; “when I am well enough, I set my clocks by my telescope in my observatory correct to the second.”

I used to drop in in the evening, and find him reading George Fox’s Journal. He used to say:—

“He was a good, dear man, and I never tire of reading his Journal.”

When he was removed from our midst last week, our Society lost one of its most distinguished members, the engineering profession lost a genius and a master workman, and Cornwall lost a citizen of whom any county might well be proud, and whose name will be handed down to future generations as one who did with his might what his hand found to do.

J.E.E.

BARBARA DRAKE TAYLOR . 91 28 10 1912
Portishead.

ELIZABETH TAYLOR .. 87 8 1 1913
East Dulwich. Widow of Joseph Taylor.

ELIZABETH TAYLOR	..	52	12	7	1913
<i>Dublin.</i> Wife of Geo. F. Taylor.					
JOSEPH TAYLOR	..	84	12	11	1912
<i>Derby.</i>					
JABEZ TEMPLE	..	65	31	8	1913
<i>Batley.</i>					
ARTHUR W. P. THISTLE-	4 dys.	17	8	1913	
THWAITE					
<i>Paris.</i> Son of Bernard and Katherine Thistle-					
thwaite.					
ELIZABETH THOMPSON	..	90	10	5	1913
<i>Enniscorthy.</i> Widow of Wm. Thompson.					
RENARD TOMMIS	..	48	7	6	1913
<i>Manchester.</i>					
MARY LUCY TRUSTED	..	50	30	3	1913
<i>Lewes.</i> An Elder.					
FRANCIS FOX TUCKETT	..	79	20	6	1913
<i>Frenchay.</i>					

Francis Fox Tuckett was born at Frenchay in February, 1834, and lived in the same house for the eighty years of his long life. He was an intelligent and receptive child, and some of the influences which moulded his life began with his mother's reading to him well selected literature, from which sprang a life-long delight in books. From his father he learned the love of Nature, a strict integrity in all practical matters, a boundless generosity, and an extreme punctuality in

discharging all duties and debts. In his home there was also the wide outlook and love of travel, which became so characteristic of his own life.

Several years of his boyhood were spent in the home of his grandmother Elizabeth Fox, at Falmouth, where he joined his cousins at the school kept by Lovell Squire. Here he found himself in an atmosphere of wide culture, and from his uncles, Robert Were, Charles and Alfred Fox, he learned the deep interest in all scientific pursuits and discoveries that helped so much to enrich his life.

After his grandmother's death in 1848, F. F. Tuckett returned home, and continued his studies at the school of Mr Exley, at Cotham, in company with many of his life-long friends, the Frys and others.

Later he joined his father in business, and began the custom of daily walks of five miles to and from his office, thus keeping himself in good training for his holiday visits to the mountains, where in Switzerland, Dauphiné, Tyrol, the Dolomites, and other districts, he combined adventurous climbing with a careful scientific observation of heights, temperatures, and the mapping out of little-visited localities.

Through all his life his reading was most wide and varied, and he had the rare gift of retaining

and tabulating in his mind the knowledge thus acquired, and the perhaps yet rarer gift of being able to give it out to others, so that the rich stores with which his mind was filled were always available for his friends. It was a liberal education to be in his company. His correspondence was enormous, and he never spared himself when writing involved, as it often did, the giving of masses of practical information in reply to his many enquirers.

F. F. Tuckett lost his parents in 1863 and 1868, and the marriages of his sisters in 1871 left him very solitary. He soon after gave up business, and had abundant leisure for reading and for more extended journeys. He took a warm interest in the archæological societies of Gloucester and Somerset, and brought to the Meetings contributions of wide knowledge gained in Rome and Egypt and Greece, where he had friends amongst all the leading archæologists of the world.

He took a very warm interest in all that concerned the City of Bristol, with which his life was connected, and he was ready to help in any schemes for its development and improvement. In his own village he took an active part in every helpful project. The Village Hospital had his warmest interest and support, and he was most regular in his attendances at the weekly

committees. He was a chief mover in the erection of a Village Hall, for which he gave the site, and its usefulness for many purposes was one of the pleasures of his later years.

His position in his own neighbourhood was a rather remarkable one, for though known to be a thoroughly unwavering and consistent Friend, he was always the one to be consulted in matters in the parish requiring tact and wisdom, and was the friend and helper and adviser of all the successive Rectors, who much valued also his intellectual companionship.

F. F. Tuckett was essentially modest and retiring. He wrote no big book; he filled no important offices; but his influence was widespread, and he had friends all over the world. Perhaps he revealed himself best in his letters of sympathy, whether in joy or sorrow, for in these he opened the deep places of his heart with a marvellous delicacy and tenderness, drawing comfort for others from what was a living reality to himself.

He had a great love for children and animals, and would make himself as charming to these as to any distinguished man of science who claimed his attention. He was a generous giver, for he gave *himself* as well as everything else that he could share. Generations of Clifton College

boys look back to the Sunday exeats at Frenchay as very red letter days in their lives.

In 1896 he married Alice, daughter of Dillworth Crewdson Fox, of Wellington, and the remaining seventeen and a half years of his life were a time of unclouded happiness. The long yearly journeys were now taken in the most congenial companionship, and the hospitalities and the usefulness of the home life were proportionately increased.

From his earliest boyhood, F. F. Tuckett never wavered in his deep attachment to the Society of Friends, though we believe he never attended a Yearly Meeting, or took vocal part in Meetings for Worship. It was not till within the last year or two of his life that he was even willing to accept the office of elder, which his friends had long wished him to hold. For many years he read a portion of Scripture at the beginning of the morning Meeting on Sundays; he was most regular in his attendance at the Weekly Meeting at the Friars; but his chief religious service during the last twenty years was in connection with the Adult School Movement. When this spread more and more beyond the large centres where it had its birth, he very gladly helped in the needful arrangements to begin a school at Frenchay, and from that time onwards he spared no time or thought towards

the carrying on of the work. He was President of the men's class, and his wife, of the women's, and the result has been a very great blessing to the neighbourhood. It was a delight to F. F. Tuckett to bring out of the rich storehouse of his experiences facts and illustrations to make the lessons more attractive, whilst he never lost sight of the deep importance of presenting the truths of the lessons with no uncertain sound. He had great tact and wisdom, and on one occasion was called upon to exercise these when he found, on returning from abroad, that efforts had been made to introduce certain objectionable teaching into the class. His firm attitude, which forbade any trifling with the foundation truths held by Friends, led to some sharp divisions, but in no very long time most were willing to acknowledge that he had been right.

In January, 1913, he and his wife started on what was for him a third journey round the world. Although in his eightieth year, he showed no diminution of his power of enjoyment and interest. These journeys always gained new friends, for he had the happy gift, in long voyages, of drawing people together, and in finding out what was best in all with whom he came in contact.

They returned to England in June, and he appeared to be in good health, but about ten days

later, feverish symptoms developed into an attack of erysipelas, and it was soon evident that there was grave cause for alarm, though he did not think so himself. He was cheerful and patient, and enjoyed hearing the accustomed portions from "Daily Light," and the prayers offered by his bedside. Towards the end of the illness he was heard to say :—

" Science—very valuable,"

and then, after a pause, twice over very earnestly,

" but—confidence in God through our Lord Jesus Christ,"

and in this confidence, which was the keynote of his whole life, he passed peacefully away in his sleep, at midnight on June the twentieth.

He was laid to rest in the quiet little burial ground of Frenchay, in the grave where his mother had been buried almost exactly fifty years before. A large number of those who loved and revered him joined in the thanksgiving for a life so rich in faith and service, and a death in the fullness of years and peace.

The following sketch by a friend of the subject of the foregoing, throws an interesting sidelight on F. F. Tuckett's personality.

My acquaintance with Francis Fox Tuckett dates from a time a good deal subsequent to the days when his name was annually to be found

in the visitor's books in Eastern as well as Western Alplands, and his notes on New Expeditions were a standing rubric in the Journal of the Alpine Club.

We met at Leghorn in May, 1883, intending to spend six or seven weeks in the mountainous parts of Corsica. Unfortunately an unforeseen business crisis called him home before our programme was half carried out ; but in the course of those three weeks and in the later companionship there was not a day, nay hardly an hour, in which I did not get a lesson in the art of travelling as an Englishman should travel, and of meeting and dealing with natives, whether friendly, indifferent or hostile. In many places Tuckett and his Charnonard Guide, François Devouassoud, who accompanied us, were received with open arms, having made themselves welcome two years previously.

At the village of Olmi, near Calvi, the priest made quite a feast in Tuckett's honour, and had the blind schoolmaster in to play on a fiddle, (a genuine Guarneri), which, he told us, had been in his family ever since it left the workshop at Cremona in 1732. It then came out that its owner was hoping to get a good price for it to enable him to continue his researches on the subject of Columbus's birthplace—to prove, in fact, that it was Calvi. Tuckett promised to make enquiries, and eventually found a purchaser at a figure such as his Reverence would never have otherwise obtained. The evening concluded with conjuring tricks performed by F.F.T., to the infinite delight and amusement of the assembled guests and of a crowd of boys and girls outside the open windows.

Tuckett was in the habit of carrying about with him an assortment of pocket-knives, pipes, brooches, and other trinkets, in lieu of the ordinary 'tip,' and his way of conferring them always gave the impression of a personal exchange of friendly service, instead of being, as is too often the case, an off-hand assumption of patronage. Guides, porters, innkeepers, and their servants, as well as travelling acquaintances, invariably remembered Frank Tuckett as the impersonation of kindness, consideration, and tact. François Devouassoud, to give one instance out of many, when I met him years after our Corsican tour, at his home, exclaimed "Ah ! Ce bon Monsieur Tuckett ! c'est certainement le plus aimable de tous les touristes qui soient au monde et . . le plus 'gentilhomme.' "

F. F. T.'s rare intellectual versatility made him the most interesting and instructive of companions. He allowed no object of interest, whether in regard to natural science, history, or art to escape investigation, and made the most of any intelligent person he met, invariably, however, giving as good as or better than he got. As one, who knew him intimately, writes :— "His conversation, always full, was at times almost overweighted with the wealth of experience, of authority, or of illustrations, he would delight in bringing to bear on the matter in hand. If a topic interested him—and what did not '—he would not let it go till he had done his best to throw some fresh light on it, or at least to clear up former obscurities."

As a mountaineer in the wide sense of the term, he was the type of a school that has in our days removed its activities from the Alps to

more distant regions, belonging rather to the scientific than to the athletic side. His characteristic thoroughness made him an expert climber, especially on snow or ice, and an eminently safe comrade on the rope; on rocks he was rather handicapped by his shortsightedness. He never, as far as I know, in spite of the fact that he often climbed 'out of season,' had any serious accident, though he twice at least had very narrow escapes. This was doubtless due as much to his own sound judgment as to the skill of his guides.

JANE TURTLE 84 16 8 1913
Belfast. Widow of James Turtle.

MARY C. TWENTYMAN .. 72 14 10 1912
Dublin.

BEATRICE UPRICHARD .. 37 11 2 1913
Bournemouth. Widow of Hy. A. Uprichard.

ELISHA WAITE 85 6 10 1912
Leeds.

HELEN WALKER 85 27 3 1913
Glasgow.

ROBT. GIBSON WALKER .. 68 18 2 1913
Pontefract.

MARY ANN WALTON .. 54 15 12 1912
York. Widow of Joseph J. Walton.

ELIZABETH WARD 35 5 2 1913
West Hartlepool. Wife of Arthur J. Ward.

HENRY WARING 57 10 1 1913
Dublin.

HAROLD METFORD WARNER	35	21	2	1913	<i>Bentham.</i>
ADA ALICE WARNOCK ..	2	7	1	1913	<i>Eldon, Bishop Auckland.</i> Daughter of John and E. Warnock.
SARAH WATERFALL ..	95	28	6	1913	<i>Torquay.</i> Widow of Wilson Waterfall.
ANN WATSON	86	29	1	1913	<i>Sheffield.</i> Widow of Thomas Watson.
CHAS. DIXON WATSON ..	57	22	1	1913	<i>Wakefield.</i>
CHARLES WEBSTER ...	82	2	12	1912	<i>Halifax.</i>
ELIZABETH WESTLAKE ..	59	6	3	1913	<i>Long Sutton.</i> Wife of Joseph Westlake.
ELIZABETH WESTLAKE ..	84	5	8	1913	<i>Southampton.</i> Widow of Wm. C. Westlake.
EDITH JANE WESTON ..	65	2	10	1912	<i>Folkestone.</i> Overseer. Widow of Sidney Cooper Weston.
BETHIAS WHEATLEY ..	55	22	4	1913	<i>Hartsheadmoor, nr. Cleckheaton.</i>
WM. SNOW WHELPTON ..	74	11	2	1912	<i>Scarborough.</i> (Omitted last year).
ELIZ. MARY WHITEHEAD ..	77	17	9	1913	<i>York.</i> Member of Coggeshall M.M.
MARY ALICE WHITING ..	78	20	2	1913	<i>Stourbridge.</i>

ELIZABETH WIDDAS	.. 85	14	1	1913
<i>York. Widow of Chas. C. Widdas.</i>				
SILVANUS WILKINS	.. 84	28	12	1912
<i>Hampstead. Died at York.</i>				
BENJAMIN WILLIAMS	.. 73	7	11	1912
<i>Sunderland.</i>				
CHARLOTTE E. WILLIAMS	.. 69	15	6	1913
<i>Dublin.</i>				
EMILY WILLIAMS	.. 79	25	5	1913
<i>Edenderry. An Elder.</i>				
MARGARET WILLIAMS	.. 73	12	3	1913
<i>Manchester. Widow of Robt. Williams.</i>				
WILLIAM WILLIAMS	.. 81	17	6	1913
<i>Chester.</i>				
EMMA WILLMOTT	.. 60	15	5	1913
<i>Darlington. Wife of W. W. Willmott.</i>				
HANNAH BEVAN WILLMOTT	86	16	10	1912
<i>Tottenham.</i>				
JOHN WILSON	.. 75	4	8	1913
<i>Bessbrook. Son of John and Jane Wilson.</i>				
MARY WILSON	.. 52	4	10	1912
<i>Lurgan. Wife of Thomas Wilson.</i>				
WILLIAM WILSON	.. 86	16	11	1913
<i>Allendale Town, Northumberland.</i>				
ROBERTINA E. WINSTANLEY	22mo.	4	3	1913
<i>Liverpool. Daughter of Wm. and Annie Winstanley.</i>				
ELIZABETH WOODHEAD	.. 79	2	4	1913
<i>The Ridings, Wooldale.</i>				

HENRY WOODHEAD . . 63 15 6 1913
Manchester.

Henry Woodhead was the eldest surviving son of the late Samuel and Sarah Woodhead, of Manchester, and was born on the 16th of July, 1849. His career was not of an eventful character, but his inward life was remarkable for the peaceful, happy development of his beautifully clear, truthful, loving, unselfish and sympathetic nature. His early home life was guarded by the tender care of his loving parents, and in the good old-fashioned Quaker home there was laid the foundation of all his manifold interests and aspirations. Perhaps the outlook of it might at the present day be thought somewhat circumscribed; but with the love of his fellows and the causes of peace, temperance and anti-slavery he was deeply imbued, and from them he never swerved. In those early days he imbibed an ardent liberalism, and was a great admirer of John Bright. When the latter lost his seat for Manchester in consequence of his opposition to the useless and foolish Russian war, Henry Woodhead's nature was stirred within him, and he never ceased to honour the brave and noble spirit which stood quiet and firm amid so much popular excitement and opposition. One of Henry Woodhead's earliest and most cherished ideals was the character of

William Penn, whose personal independence and love of freedom, no less than his religious standpoint, powerfully appealed to him. The result was the composition of an enthusiastic but well-founded appreciation, entitled "William Penn as Englishman and Quaker."

To the last Henry Woodhead continued to hold the great Quaker statesman in affectionate reverence, and many years afterwards when, speaking of "Penn's Maxims," gave it as his opinion that it was the best book Friends had ever produced.

In the years between 1867 and 1871 there was considerable unrest and controversy in Manchester Meeting, arising largely from the widening outlook resulting from that rapid growth of knowledge which has since transformed the religious world. It was inevitable that there should be wide differences of opinion amongst Friends. The result was a contest between the old and the new ideas, culminating in the disownment of David Duncan and the resignation of membership of Joseph B. Forster and others, amongst whom was the subject of this memoir. He was of all men the least likely to "sit on the fence" while, as he thought, the liberties and rights of his friends were being infringed, but although he was for years outside the borders of the Society, he remained a Friend

at heart. Looking back through the years that have gone by, and living as we do in a wider day, we now see that there was room for all parties and that Time has settled the controversy. What were new ideas then are freely admitted now, and it has been amply found that the unity of spirit and the bond of peace have been more perfectly maintained. For many years succeeding the disruption in the Manchester Meeting our dear friend was a member of the Upper Brook Street Free Church, in the affairs of which he took a hearty and prominent part, eventually being chosen the head of the Sunday School. The Church was the recognised exponent of reverent and earnest free thought in Manchester, taking the leadership of Christ, the Fatherhood of God, and the Brotherhood of Man as its main principles ; and to these principles Henry Woodhead's whole life and being was one uninterrupted testimony. In the last years of our dear friend's life it became increasingly evident that old differences had passed away ; and way was opened in April, 1910, for re-union with the Society which he had always loved and honoured.

“No record of his life could be complete without some reference to his valued work at the West Gorton Adult School. In its early days, before the Lesson Sheet was followed, he often brought one of his beautiful pictures to the men's or women's class and gave us a talk about it.

Nor were any lessons so highly appreciated by the men and women of the school as were those of Henry Woodhead. His mind was like an exquisitely furnished house, and he was always ready to share his treasures with us. No jarring note ever broke the perfect harmony of his life and teaching. Later on he superintended the children's class and presided over the evening Meeting for Worship. By old and young alike he was dearly loved, and his influence will be greatly missed in the work of the school. Henry Woodhead's religion may be well summed up in the words of Keshub Chunder Sen, 'My creed is the science of God which enlighteneth all. My gospel is the love of God which saveth all. My heaven is life in God, which is accessible to all. My Church is that invisible Kingdom of God, in which is all truth, all love, all holiness.' "

The trend of our friend's sympathies is indicated by two legacies which occur in his will : one of a thousand pounds to build a Lifeboat—to be called "The Henry and Mary"—the other of fifteen hundred pounds to establish and endow a "Holiday Home" for the three Adult Schools in Manchester and Saltford under the care of Friends.

LUCY ANNE WOODHEAD . . 67 18 9 1912
Colwyn Bay.

Two far-reaching and significant expressions : the one "Through the power of Divine Grace," the other, that great word "Self-surrender,"

reveal the secret of a life of ever-deepening experience, ever-widening sympathies, and of joy in service to which those who knew Lucy Anne Woodhead most intimately can best testify.

She was born in 1845 in Manchester, where her parents, Samuel and Sarah Woodhead, resided. When she was seven years of age her father took a grocer's shop in Cateaton Street, in the centre of the City, and on these premises he lived with his wife and family for the next twelve years. The accidental death at the age of six of a little boy who was run over and killed by a passing lorry reduced the number of children to two—Lucy and her brother Henry.

As a child Lucy was very energetic, and always, with her little companions, took the lead in games when playing. She spent two precious years at Ackworth School, where she, very happy and very executive, well earned her school-fellows' sobriquet of "Committee Friend."

At the age of fourteen she left Ackworth and thenceforth for her the higher education was mainly in the school of experience, for she at once took her place in her father's business, and developed the excellent commercial qualities of punctuality, promptness, and executive ability.

The Woodheads were fortunate in having for opposite neighbours the family of a gentleman named Broadfield, whose sons were young men of

exceptional ability. One of them, Edward J. Broadfield, recently deceased, stood high in the estimation of Manchester citizens, especially for his long and valuable services to the community in the cause of Elementary Education. These young men, finding in the bright girl across the way, a keen desire for good reading, and with small means of satisfying it, were most kind in lending her books which otherwise would have been beyond her reach, and she was grateful to the end of her life for the opportunity thus afforded of pursuing her studies in literature.

When still in her teens she began to teach in the Friends' First Day School, continuing to do so for about ten years, and afterwards helped in the work of the Women's Adult School, only relinquishing her position there when she left Manchester for Colwyn Bay. She was greatly beloved by the members of the class, and no doubt herself learnt many valuable lessons through her contact with them.

In 1871 Lucy and her brother became partners in their father's business. In the following year Samuel Woodhead died suddenly of heart disease, and the son and daughter were left to carry on the business together. One cannot help thinking that Lucy's bright smile and kindly greeting must have attracted not a few customers to the shop.

In the year 1872 that most lamentable controversy occurred, which caused such a serious division in Manchester Meeting, and resulted in the secession of several members, including some of Lucy's most intimate friends. She herself remained a loyal member of the Society, but the painful experiences of that period left a lasting impression upon her character. Henceforth she was still more afraid of judging others harshly or unjustly, and was always impatient of anything approaching religious intolerance, whilst her views on the value of Evangelical teaching in its best aspects were confirmed by her experiences in Christian work.

As the years passed, the increasing weakness of her mother made it necessary for Lucy Woodhead to be more at home, especially during the last three years of the former's life, when she was a helpless invalid, and her daughter tended her with loving devotion until her death in 1885. Soon after this event, Lucy Woodhead removed to Didsbury, where she was more amongst Friends, and there she was took an active part in the work of the Women's Temperance Association, served the Meeting as an Overseer, and held herself at leisure to help forward any good work whether for the Society of Friends or beyond its borders.

Frequent attacks of bronchitis eventually compelled her to retire altogether from the

business and remove to Colwyn Bay, where she resided for the last seven years of her life. She purchased a house adjoining the Meeting House premises that she might be able to attend Meeting as regularly as possible, and she found what was perhaps the most important part of her life's work in the loving service she was enabled to render to the little congregation of Friends gathered there. One striking feature in her character was her great capacity for friendship; her house was a centre from which was shed abroad sympathy with all sorts and conditions of men and women; and to enumerate the tired souls in need of rest, and the impecunious unable to afford a holiday, to say nothing of Ministers visiting the Meeting, who were entertained in that hospitable home, would be impossible.

In July, 1912, trouble in her left eye manifested itself, and on very short notice she had to undergo an operation for glaucoma, in spite of which, however, she lost the sight of the eye. Though she recovered from the operation so far as to be able to use the good eye in moderation, she suffered very much from weakness, and the heart had evidently been seriously affected by what she had passed through. On the night of September 16th she was seized with violent pain in the region of the heart, which proved to be due to angina pectoris. The left

lung was also affected, and in spite of unremitting attention on the part of doctor and nurses she passed away early in the afternoon of the 18th after an illness of less than two days.

Friends and neighbours from far and near gathered in large numbers to pay their last tribute of respect and love, when the earthly casket in which that beautiful soul had been enshrined was laid to rest in the quiet cemetery near Colwyn Bay. One feeling animated all alike : thankfulness for a life crowned with victory, and grief at the great loss which her passing meant for us.

A constant attender at Colwyn Bay Meeting when in residence there, writes :—

“ Our little Patron Saint has passed from our sight. She had the manner of the *grande dame* and the heart of a child ; an infallible sense of humour, and no human being could be a gentler judge of another than she was. Her experience of life had not been a wide one, yet such was the intuitive power which love gave her, that it was never necessary to explain different standpoints, other modes of life ; she always understood and put the kindest construction on it all. She dearly loved little children ; and though no child ever had the blessing of calling her mother, yet she mothered us all, and our Meeting. By devoting the last years of her life to our small gathering she gave it—a soul—and is there any higher form of creation than this ? She gave us a standard of what one

might become who walked with God, and the younger generation, when in doubt, may be heard commenting, 'Miss Woodhead would not have said that.' To some of us she is closer in the Unseen World than she was in life, and the knowledge of her spirit's presence is a very present help in time of trouble."

GEORGE WORSDELL .. 92 1 12 1912
Lancaster.

JOHN WRATHALL .. 70 10 12 1912
Bergen, Norway. Died in Hospital.

JANE A. G. WRIGHT .. 47 12 11 1912
Ripon. Wife of James Wright.

FREDERIC WRIGHT .. 59 23 10 1912
Ripon.

JOHN WRIGLEY .. 92 24 4 1913
Harrogate.

Friends' Provident Institution

At the Division of Profits made on the
20th November, 1912, the sum divided
amongst the Members amounted to

£ 302,000

Including Interim Bonuses, this distribution
was equivalent to an average return of

7s out of every £1

received in premiums during the five years
then completed.

A well-known financial Paper, "The Statist,"
says of the Institution :—

"It has always been well managed ;
"whilst the excellent results as regards
"bonuses in the past have testified to
"the success with which its operations
"have been carried on. It is a very
"attractive office to those who are
"eligible for life assurance therein."

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